

July

The **Expositor** *and* **Current Anecdotes**

THE PREACHER'S MAGAZINE OF
Illustrations, Homiletics, Sermons, Methods of Church
Work and Current Religious Thought, including
THE PREACHER'S ASSISTANT, PREACHER'S MAGAZINE and CUT GEMS

VOL. IX

JULY, 1908

No. 10

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*R. H. Conwell, W. R. Taylor, J. F. Vichert, W. H. Hopkins,
J. E. Wray, C. L. Goodell*

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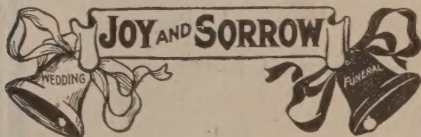
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Volume IX

JULY, 1908

Number 10

How A Pastor Saved \$4,800 In Building A Church

R. C. WUESTENBERG, WOODSFIELD, O.

I have been asked by the editor of the EXPOSITOR to furnish a story of how I was able to be pastor of a large county seat church and be contractor and builder of a \$30,000 church at the same time. Let me say, however, that I do not recommend pastors to take up this work of contracting and building. I might say I was forced into it. Not by a mean board of church officials, but because there was no alternative. There never was a finer set of fellows on a church board than the ones I had the pleasure of working with during the building of this church. But I was forced to do what I did or be contented to see the church of which I was pastor remain at a stand-still in all spiritual and other church work in the community. The bids we received when we advertised in five papers were so high that the board threw up their hands and said, "We can't build." I asked for two weeks' time before they put the motion, "Resolved that we will not at this time build." My request was granted. I went to men who stood high in the town and submitted the plans and specifications of the church to them. I asked them to give me at once a bid on the kind of work they did. I said, "I am going to build that church and commence this fall." Hence, in less than two weeks I called the board together and laid my proposition before them to build this church for \$14,594 instead of the figures presented by the lowest bidder among the contractors, which was \$18,420. They were amazed. The chairman of its trustees said, "These men the pastor has on these contracts are good reliable fellows, but the difference of \$3,826 I cannot understand. I have confidence in the judgment of our pastor and in the ability of these men associated with him in the bids he presents. I therefore move that the pastor be given authority to build this church according to these plans and specifications." The motion was carried with but one negative vote.

It was September 1, 1906, on Saturday morning when I called the board together. I had a splendid building committee appointed with myself as chairman. I had an executive committee appointed of three men to whom was committed practically all the work. This committee ordered me to begin at once. Monday morning, September 3, 1906, at six o'clock, I had eight men and three teams at work excavating.

Everybody knows what foul weather it was for building that fall. The rain was incessant

and in early October a heavy snow fall. The workmen all seemed to appreciate my position, and I never knew more loyal fellows in my life. I had no trouble with any contracts. I had each contract written up in legal form. I discharged but one man in the eight months and he was a worthless laborer. I am in sympathetic touch with the business men of this county in a manner which I could not be in twenty-five years of an ordinary pastorate. Business men have the idea in general that we pastors have no business judgment at all. It is the duty of each pastor to cultivate business methods in everything he does.

My board said that I should hire all men, buy all material, sign all contracts and pay all bills. I at once went at it on a business basis. I had orders printed as follows:

Mr. R. W. Pope, Treasurer Building Fund
First Methodist Episcopal Church.

Pay to\$.... for

Received payment

By order of
R. C. Wuestenberg.

No money has been paid out by the treasury without a signed order from me. No one can ever cry "graft" if they were ever disposed to.

We held our church services for a while in the Opera House. I preached in the morning, and in the evening the young people's organization took charge. I held a union prayer meeting with one of the sister churches and led every second week. I was on the work at six o'clock every morning and inspected every detail of the work. Three two-horse loads of bad lumber were returned to the dealer and he sent no more. Every stick of timber in that building is first-class.

Of course we built greater than we had intended when we started. People always do. My theory is that if you build an institution that is reasonable in price, beautiful in appearance and meets the demands not only of the present but the coming generation, the money will be forthcoming on the day of dedication.

When we at last completed the building we met together as a board and audited our accounts. We found we needed \$16,000 to get the property out of debt. Many of our men had already paid what they thought was their full apportionment. A full week's dedication program was planned. The first Sunday was given over to the finances. Dr. Camden M. Coburn, of Allegheny College, was present to

deal with the money matters. And right royally did he inspire the people who filled every available space in the house notwithstanding there was a regular blizzard. The money came in thick and fast so that at one o'clock we found we needed but seven hundred dollars to pay the entire debt. In the evening the entire amount was subscribed with five hundred dollars in the treasury. In thirty days from the time the debt was subscribed the entire amount was paid into the treasury and all obligations cancelled.

Now what have we in the way of a building? We have a pressed brick building with modern Sunday school and social rooms. It is trimmed with white sandstone, and sandstone foundation five feet above the ground. It has a seating capacity of 1,000 all in sight of the speaker. Those who have opportunity to observe say it is one of the easiest churches in which to speak or sing. We have the auditorium seated with beautiful golden oak pews which cost one thousand dollars, and the Sunday school room seated with opera chairs which cost six hundred and fifty dollars. We have a four thousand dollar pipe organ; a one thousand dollar steam heating plant; a well equipped gymnasium extending under the entire church. We have bath tubs, closets, shower stalls, kitchen in basement with dumb waiter to dining room up stairs; a kindergarten and a public reading room. Our church is open from nine o'clock a. m. until 10 p. m., daily.

I have formed an organization which will operate the gymnasium on the basis of the Y. M. C. A., a small charge being made for membership. Anyone can become a member who is decent and continues to be decent. Does it work? It is working, and is meeting a long-felt want.

I am convinced that much money is thrown away in the building of churches. Our splendid business men who belong to our churches should consecrate a little more of their thought toward the building itself; not merely attend committees and give valuable advice but to look into the details of the building and buying the best material at the lowest price. Let them take the same careful interest as they do in a business block they are constructing. Of course, the mere statement in a brief article in this paper of this building cannot convey to the mind of the reader the beauty and utility as well as quantity and quality for the price. You would have to see, like Thomas, to be convinced. An incomplete table of costs is given below.

The second Sunday after dedication I received twenty-eight adults into the church. One of these was a man from whom I bought the lumber. I did not court this man. I brought him to time. I was open and businesslike with him. He evidently admired that kind of a preacher. He also brought his wife.

One very good reason I have for believing we have a church far in excess in value of the price we paid is the fact

I am going to give to you. I wrote to Mr. Andrew Carnegie for assistance in the purchase of a pipe organ. I asked him for half, which he always gives if he gives at all. He wrote me for the plans of the church. He asked me what we were to pay for the church complete. I told him \$28,000. He sent three different times for more elaborate plans and asked for details as to how we could build a church seating 1,000 for that price. When he was convinced of the truth of the situation his secretary sent us a check for half of the cost of the organ. Very few men in the country come in touch with church plans to such an extent as does Mr. Carnegie's secretary, and I regarded his persistent inquiries and doubts as a compliment.

BUILDING BID RECEIVED.

Excavating and stone work and wreck-	
ing	\$ 2,500
Brick work	3,100
Roofing, tinning and spouting	1,500
Plastering	1,680
Carpenter work	2,900
Lumber, glass, doors, etc.	5,190
Painting	830
Iron work	720

Total

CONTRACTS I HAD SIGNED.

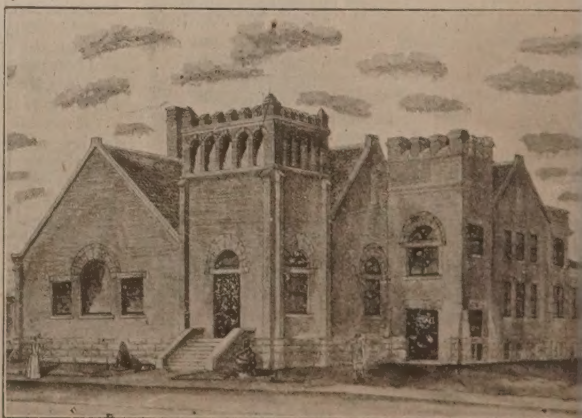
Excavating, stone work and wrecking	
old building	\$ 1,500
Brick work by day, including material	2,000
Roofing, tinning and spouting	1,000
Plastering	1,474
Carpenter work	2,500
Lumber, glass doors, etc.	4,900
Painting	500
Iron work	720

Total

A total saving in the building alone of \$3,826.	
Lowest bid from contractors	\$18,420
Individual bids aggregate	14,594

Amount saved on contract	\$ 3,826
Contract on wiring, plumbing and steam	1,800
Work done under superintendent	1,000

Amount saved on plumbing and steam. \$	800
Usual superintendent's fee	200



M. E. CHURCH, WOODSFIELD, O.

Tithing and the Spiritual Life

BY J. H. ELLIOTT.

The Lord purposes to come into fellowship with the man in the whirl of business: the mechanic, the farmer, the merchant. He means that that man's daily employment shall be to him a power for godliness. The possible, the actual: how far apart! How shall the well known tendency of money making pursuits to separate men from God, be changed to a tendency to unite them to God? How shall business become a spiritualizing force? Can farming or trading deepen and quicken the spiritual life as does Bible study, public worship, or private prayer? Yes. By the Bible plan this is possible.

"The love of money is the root of all evil." The love of God is the incentive to all good. The motive, to make money for self, curses business. The motive, to make money for God, hallows business. The secret of the difference is in the motive; but to dismiss the subject with that would be to wander in glittering generalities, and end in a fog. We must have definite guiding principles by which God will come into a man's business. God prescribes the conditions to be met; and we must consult his word for guidance.

We find in Scripture, teachings about "Holy things." We have a holy God. He gave to us his holy Son. The benefits of redemption are applied to us by his Holy Spirit. He is surrounded in his habitation by holy angels. He has set apart a day as a holy Sabbath. He says to men, "Be ye holy, for I the Lord your God am holy." To be holy as he is holy, requires that we do a holy business all through the week. As a help to a holy business, he has provided that we are to bring to his treasury certain products of that business as "holy things." Not that these things have moral qualities in themselves, of course, but they represent the kind of conduct by which they were gained. Notable among these holy things are tithes and first-fruits, but the chief, is the sacred tithe. Paul says (Rom. 11: 16), "If the first-fruit is holy the lump is also holy." If holy first-fruits can not be brought without a holy income, much more would it be true that a holy tithe can not be brought to the Lord without a holy business. If the products of injustice or covetousness are in the business, they will be also in the tithe. To make our tithes "holy unto the Lord," we must do a holy business, and the insistence of the Bible on "Tithes of all" is not so much to make the tithe larger in quantity, as to make every part of the daily employment holy. By the tithe plan, the Lord provides for a full treasury for his church; a great benefit in itself, but space forbids the discussion of this phase of the subject. In this paper we are considering it as God's provision to sanctify business.

But let us look a little further at the Bible teaching about holy things. The Lord is displeased by the offering to him of any product of evil. He says, "I hate robbery for a burnt offering." (Isa. 61: 8.) Again, "I have no pleasure in you, . . . neither will I accept an offering at your hand." (Mal. 1: 10.) Judas, stung by remorse, returned his thirty pieces of silver to the priests. They said, "It is not

lawful to put it into the treasury, for it is the price of blood." (Matt. 27: 6.) Even these criminals revolted from putting the price of so unholy a transaction into the treasury of the Lord. Christ says, "If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." The prayer accompanied by a gift or offering, is, other things being equal, the prayer that shows the most earnestness, but even that is not acceptable to God if there is unrepented sin on the worshiper's conscience. This would be only the more evident if the gift itself were the product of an unholy business.

The Bible provides that a part of the first and best of the crops (the first-fruits), must be offered to God before man uses any for himself. This means to the worshiper that God comes before self, and that the highest within self is the spiritual nature. Then, as he harvests his crops, or receives the proceeds of his business or labor, of all that he gains as net income, he must bring to the Lord's treasury one-tenth as a holy thing. By these provisions, the Lord is present to his thoughts at the very first, and also all through the gathering of money or goods.

The Lord does not stand at a distance and shout orders to the man that he has sent to conquer Mammon. By the plan of a holy tithe, he enters into partnership with him. (The Lord furnishes the land, the weather, the goods, and the life to the man, and the man furnishes the labor, and they share the proceeds in a fixed proportion, prescribed by the Lord, and accepted by the man. Here are all the elements of partnership.) To be sure, God is more than partner, and the tithe law includes more than partnership, but that only increases the obligation and spiritual advantage of obeying it. It can never be viewed on any lower plane. Notice the effects of partnership. A strong and wicked partner is a power for evil. A strong and righteous partner is a power for good. Let God instead of man be the greater partner, and the man has a person with him that hallows his business and makes it a means of grace. The law of the sacred tithe is the Divinely appointed condition on which our Creator becomes a quickening personal power in secular work. Thereby he makes the secular to become sacred.

God is not in the business of the man who knowingly disregards this law. To such he says three things: "Ye are gone away from mine ordinances," "Ye have robbed me," "Ye are cursed with a curse." (Mal. 3: 7-9.) In reading these emphatic words, we must not think of God as an angry man, angry because he has been robbed of his money. He has no need of our tithes or offerings. The owner of the Earth and Heavens is not impoverished by our failure to pay.

The use of such strong language about withholding tithes means that some great damage thereby comes to us. Part of the curse lies

(Continued on page 469)

The Training of Children

BY G. CAMPBELL MORGAN

New methods and new ideals concerning children have made men question the accuracy of the Old Testament words: "Train up a child in the way he should go, and even when he is old he will not depart from it." I, nevertheless, intend to treat it as a declaration of truth. Training involves an ideal. Too often the aim for our boys is that they shall be educated, gain a position for themselves and "get on in the world." Too often for our girls we have the ideal that they also shall be educated, refined, and accomplished, and presently "get settled." These are ideals are anti-Christian and pagan. I am not undervaluing education. It is the duty of every man to give his children the best education possible. I am not undervaluing position. Let every lad be ambitious to be the best carpenter, the best doctor, the best lawyer in the whole district. Let our girls, in very deed and truth, be educated, cultured, and refined; but if these constitute the ultimate, then in what are we removed from pagans?

What, then, should be our ideal? That the child should realize Jesus Christ's estimate of greatness. A man is great if his character is what it ought to be. In the manifesto of the King not a single blessing is pronounced upon having, nor upon doing. All the blessings are upon being. The true ideal toward which we are to move in the training of our children must be the realization of the character upon which Jesus Christ has set the sevenfold chaplet of his benediction. Next, the training of a child involves **personal discipline**. You will make your boy what you are, and not what you tell him to be. You cannot expect your boy to be a Christian athlete if you are weak in your Christianity. If I am to train my child, I must see the goal towards which I desire him to press, but I must go that way, too.

Then, again, training involves a recognition of certain facts about the child. I have two things to remember in the training of every child, that there is in the child the capacity for evil, but beneath it is the capacity for good, and at the disposal of the child for the realization of the good as against the evil, is all the grace of God.

I suppose it is necessary in these days that we should teach children in crowds. Would to God we could escape from it. Every child is a lonely personality, a special individuality. When God made you, he broke the mould, for no two men are alike. Train up your family of two, or three, or four, or five, on exactly the same lines, and you may hit the goal in the case of one and miss it in all the rest. We have suffered in every way, socially, politically, and most certainly religiously, by imagining that we can deal with children in crowds, and treat them all the same way. For the teaching of certain things which they must know, it is necessary; but when you are going to train a child it is a matter of education rather than instruction. To instruct is to build in; to educate is to draw out.

Training must be twofold. It must, first of all, be positive. The children must be taught that they belong to Christ. In the second place the children must be taught that sin is their enemy, and therefore God's enemy, and it is therefore to be fought perpetually. Our first business is to bring the child into a

recognition of his actual relationship to Christ, and a personal yielding thereto. Let it be done easily and naturally. Do not be anxious that your child should pass through any volcanic experience, but as soon as possible the little one should be able to say, "Yes, I love Jesus, and I will be his." It should be as simple as the kiss of the morning upon the brow of the hill.

Now we have no business to expect that our child will fulfil the true purpose of life if we neglect the training of the early days.

There are children wrongly trained at home who yet at last have found life and its great fulfilment. Yes, perchance, but your child, if you fed, clothed and educated him and neglected his relation to God, will be more eager to meet the Sunday School teacher who led him to God than to meet you. Spiritual relationships are the final relationships.

Children from Christian homes sometimes turn out ill because of the laxity which imagines that a child's happiness consists in self-pleasing, and in having its own will. There is all the difference between letting a child have its own will and training it in its own way. To train a child in its own way crosses the will sometimes. This, however, must never be done with passion. Passion burns to destruction. Reason fires to construction.

Or, it may be, on the other hand, that there is the sternness which forgets the needs of young life. There is the method of the moral policeman. When it is adopted the boy crosses the threshold and with a sigh of abandonment plunges into every excess of evil.

Said a man to me some years ago: "How is it I have lost my children?" I replied: "I do not see that you have lost your children. They are sitting round your board, most of them, and they respect you." "Oh, yes," he said, "but there is not a boy round my board who trusts me." Then I said to him, more for the instruction of my own heart than with the idea that I could help him: "What do you mean?" "Why," he replied, "there is not one of them who makes a confidant of me." I looked the man in the face and said: "Did you ever play marbles with them when they were little?" At once he replied: "Oh, certainly not." And I said: "That is why you lost them."

We do not lose our children when they are seventeen. We lose them when they are seven. You are a good man, and a hard man, and your children know it. They respect you, but they do not trust you, and you lose them. There may be a laxity that is too gentle, a love that is anaemic; but there may be too much iron in your blood, too much sternness.

How shall we find the happy medium? Be very much and very constantly in comradeship with Christ. If we are going to be so severe as to be true, and so tender as to hold, we must know him, the Man who could look right into the soul of a Pharisee and scorch it with his look and into the eye of a little child and make the child want to come and play with him. We must be much with Christ if we are to be with children. If you do not know Christ, keep your hands off the bairns.—Sunday School Chronicle.

Ammunition for the Reformer

One of the powerful agencies in making sentiment against the saloon is the Associated Press of Chicago, managed by Fred L. Squires. It secures, classifies and distributes news relating to the prohibition reform.

General A. S. Daggett, now retired, who led the forces of the allies to the rescue of Pekin during the Boxer uprising, is giving his time to the campaign in defense of the anti-canteen law. He lectures on the subject and has written a number of very strong tracts which are published for distribution by Rev. Rennets C. Miller, Hartford, Conn.

Dr. Preston Maxwell, in an article in "Medical Missions," declares that the Chinese are in dead earnest in the opium reforms. He says:

"Let us look at what China is doing. In some of the large cities the opium dens have been closed, and closed in a single day, amidst the rejoicings of the inhabitants, despite the most strenuous efforts of the den-keepers to obtain an extension of time. Morphia has been destroyed by the Customs, in one instance at least, rather than sell it, as has hitherto been done. As an aid to the settlement of business transactions the pipe has been practically abolished, and in a great many places visitors are no longer offered the drug. Public opinion has been awakened, and in many places there are now anti-opium societies, and the smoker is looked upon as a degenerate."

Next March an act of Congress prohibiting traffic in opium in the Philippines will go into effect. It prohibits the sale of opium except on a physician's prescription, and in other respects is patterned after the opium law of Japan. The act in question was passed three years ago, after an exciting fight in Congress, but the time of becoming operative was fixed for March, 1908, so the confirmed opium users would have three years in which to "taper off." Dr. Wilbur F. Crafts, of the International Reform Bureau, who visited the Philippines last summer, found that the opium users were making a poor job of "tapering off," and that already sentiment was being created in favor of an extension of time. Dr. Crafts wrote President Roosevelt about the conditions, urging the appointment of strong men for the enforcement of the opium laws, and in September, while in Seattle, Secretary Taft informed Dr. Crafts that the president had sent a letter bearing on the subject to the authorities in Manila.

In former years in the days of Francis Murphy, John B. Gough, and the Crusaders, the emphasis was placed on saving individual victims of vice. Now the emphasis is placed on driving out of business the men who traffic in vice. It is of a more general character, and does not seem to reach the village saloon, slot machine or gambling house, but unless the laws are reconstructed, and a strong sentiment erected for their enforcement little progress can be made.

Reform work by law is not a substitute for evangelism. It is a form of Christian work. The church undertakes to create a clean environment in which the Christian virtues may have an opportunity to grow without hindrance.

The slot machines in your community may be driven out under an existing state law, which has long been a dead letter. In the absence of a state law they can be reached by a village or city ordinance. Be sure of your facts, determine upon the exact object

you wish to accomplish, and begin an agitation.

If a law touching gambling, Sunday closing, the curfew, immoral literature, etc., is not enforced by the regular authorities, an effective way of making sentiment is to print and distribute copies of the law. If you can obtain the signature of the county attorney or public prosecutor certifying that what you are using is the law on the subject you will have a very convincing argument, for very few people are willing to openly countenance deliberate law breaking.

The principal difficulty in reform work of any kind is to get a reform bill out on the floor of Congress or a legislature so the members will be compelled to act. The first step in all legislative work is to have the bill introduced and referred to a regular standing committee. If the bill can be kept in the committee until the body adjourns the members will escape the ordeal of having to take sides where everybody can see them. The work of the lobbyists is largely with the committee. It usually requires a majority of the entire committee and not a majority of those present and voting to report a bill for its second reading and advancement on the calendar. If a committee refuses to report, and the member who introduced the bill is enough of a fighter, he can precipitate the issue on the open floor by moving the discharge of the committee from further consideration of that bill. But it takes a brave man to make such a move. He may have his own local bills killed out of revenge, or he may alienate men who are working with him on other matters. Petitions from the districts in which the members of the committee live are the most powerful weapons that can be used. It is at this point that the pastor can do his best work. Letters and telegrams from home will make an obstreperous committeeman change his mind quicker than any other influence.

Once reported, petitions to all members then become of value. It is also worth knowing that the committee is appointed at the beginning of the session by the presiding officer of each house. Very often committees are made up for the purpose of either promoting or killing legislation before the bills are drawn, for the presiding officers are generally men who are in touch with the movements that may crystallize in an attempt to influence legislation.

In gathering evidence against saloon keepers or gamblers always have two witnesses. If you go alone your testimony will lack corroboration, and the other side can "swear you out of court."

This quotation from Wendell Phillips is very timely:

All hail, Public Opinion! It rules in the national love of liberty. It is our interest to educate the people in humanity, and in deep reverence for the rights of the lowest and humblest individual that makes up our numbers. Each man here, in fact, holds his property and his life dependent on the constant presence of an agitation like this.

Give us our daily bread.

O God, the bread of strength!

For we have learnt to know

How weak we are at length.

As children we are weak,

As children must be fed;—

Give us thy grace, O Lord,

To be our daily bread.

—Proctor.

Sermons Required for Present-day Needs

AMOS NAYLOR PASTOR BAPTIST CHURCH, BATH,
N. Y.

1. Sermons inspired by manliness. Vigorous in thought and action. Virile, clear, cogent, and forceful. Manliness compels respect and attention.

2. Sermons that convince that a prophet of God is speaking for his Master, hesitating not to take issue with anyone and everyone who is not in accord with God.

3. Sermons which exhibit a breadth of view, and an understanding of fundamental principles which underlie God's dealing with men; and the themes discussed.

4. Sermons which show a familiarity with the circumstances and environments of people in life,—especially the practices, customs, laws and experiences of factory, trade, commercial, and domestic pursuits.

5. Sermons which evidence an unmistakable hungering and thirsting after both private and public righteousness. Inspired by the spirit of a Roosevelt, Hughes or Folk. Men love righteousness as they admire a straight line,—a harmonious sound—a sweet smell. They protest only when righteousness robs them of their own comfort.

6. Sermons which have a definite and practical purpose,—a brief introduction,—are simple in construction,—logical in arrangement,—cumulative in force, and addressed primarily to the consciences and wills of men. People know already much more than they will do.

7. Sermons with hooks in them, the barbs of which will not let the hearer forget.

WALFRED LINDSTROM, PASTOR FIRST BAPTIST
CHURCH, HOT SPRINGS, SO. DAK.

Four kinds of sermons are needed today. They are, first, the Practical sermon; second, the Sincere Sermon; third, the Drawing Sermon; fourth, the Gospel Sermon.

By the practical sermon I mean a sermon that will apply to a man's every day life. Something that will go home to him; something with which he is familiar. That was the method employed by Christ. He spoke of the salt, the coat, the vineyard, the figtree and many other things with which the people were familiar. And so you must apply to the man truths that will force themselves home by power of circumstances. Holding meetings in a gold mining camp, I used for my subject "A Gold Mining Sermon." My text was, Gen. 2: 12, "The gold of that land is good." When preaching to stock or ranch men, whose hundreds of cattle roamed the hills and plains, every individual having his own particular brand marked upon the cattle, this subject proves interesting. "The Christian's Brand," from Gal. 6: 17, "I bear in my body the marks of the Lord Jesus." To students or young people the subject, "A Track Event" from the text found in Heb. 12: 1, "Let us run with patience the race that is set before us," is a good one. And so in all our preaching it would be well to use those things with which your hearers are familiar.

There is danger of preaching for popularity,

giving popular addresses and using sensational subjects. It is the sincere man who preaches the sincere sermon, that is doing the greatest amount of good. Put into the sermon the personality of a man who has been in communion with the Father, and you will have a mighty force for righteousness.

Men who are absorbed in their many daily cares can only be successfully reached by a sermon that will draw them out of themselves, a sermon that will compel them to forget themselves. We might call that the drawing sermon. To prepare that kind of a sermon takes all the ingenuity and skill a man may have. It means that the sermon must give the hearer an inbreathing of something holy.

Of the greatest importance is the Gospel sermon, a sermon filled with the Christ. A sermon that will almost give the hearer a glimpse of the divine one. But in order to deliver that kind of a sermon the preacher himself must first be filled with the Christ. He must have a longing, yes, even a passion, for souls. His great aim and desire should be the winning of the lost ones.

I wish not to separate these four heads and classify them as different sermons, but to exalt the sermon that proves a happy combination of the four things. If prepared and preached by a man filled with the Holy Spirit, such a sermon will bring best results to Christ's kingdom and prove the sermon that will supply the present-day needs.

EVERETT LESHER, PASTOR FIRST CONGREGATIONAL
CHURCH, OWATONNA, MINN.

The kind of sermons that will meet present-day needs and bring best results to Christ's kingdom are sermons that find souls, arouse the church to a sense of its world-wide responsibility and send its members into every department of life with Christ's Gospel applied as the only efficient remedy for human ills. Such a church will revolutionize the world. It will be a center of force adequate to change the predominant tendency and expressions of modern life in all its phases. A sermon that contributes to such result is one that makes Jesus pre-eminent in all things. It was no idle claim that Jesus made when he announced himself as the world's Saviour. History proves it. He must be pre-eminent as the soul and life of the sermon. It is not worth while to preach without Jesus in the sermon.

And the sermon must be born out of personal experience. It must come with the strength of personal conviction. We must know that we speak. Experience is logic on fire. It convinces. It kindles fires in other hearts.

The sermon should be uncompromising yet sympathetic; yearning for souls with the fervency of apostolic love; practical as a prophet's message; earnest as the plea of an advocate; direct as an arrow to its mark; free from platitudes and cant; divested of all superfluities and affectations; clear, logical, in modern phraseology, in accord with the results of sane and reverent scholarship—a sermon that en-

lightens the mind, grips the heart, reinforces the will and brings things to pass.

In the preparation of such a sermon a direct object must be kept in mind—the arousement of conscience, the correction of specific evil or enlightenment in regard to some important truth or particular duty. This is fundamental to the sermon. To have something to say and to feel constrained until it is said is a minister's only apology for "appearing" to say something.

Prayer is an essential element in the preparation of the sermon. For illumination of mind, for guidance, for insight into present needs, for wisdom to prescribe and apply the needed remedy, the Throne of Grace must be earnestly and devoutly implored.

Nor should study be neglected. All resources of human wisdom and divine, all treasures of art, literature, philosophy, science and religion, should be made to contribute, whenever they may wisely serve, to the building of the sermon. Such a sermon thus conceived will be adapted to modern needs and will bring best results to Christ's kingdom.

S. P. FOGDALL, HARLAN, IOWA.

Our sermons must uphold and sustain the good which already exists. Besides this there are some present-day evils which we must combat, the most prominent of which is carelessness. This is an evil which has existed through all ages of the Christian era. There is, however, a second evil which I think is peculiar for our age, namely, commercialism. I can not find on the pages of history an age where commercialism has prevailed as at the present time. While commercialism is a good thing inside of certain limits, still it often shatters a person's interest in religion.

A third evil which I will mention is doubt. This is a scientific age and the human mind as a whole is not at rest unless forced to rest through mathematical logic. There are many doubters and the largest per cent, I dare say, are honest doubters. In my own work I find that those three things are what we must try to better in our sermons.

The question then arises: "What can we do?" It is probably neither necessary nor wise to make sermons of the Jonathan Edward sort, with the subject, "The sinner in the hands of an angry God." Nevertheless, we must not shrink back from showing in plain terms the culmination of a Christless life. However, the sweeter and more agreeable side of the Gospel we must hold forth in all its brightness. The two first classes of evil will be reached, if reached at all, in this way. But it is harder to help the third class. The best thing we can do is to live a life filled and controlled by the Spirit of God, and in our sermons prove that we ourselves are convinced of the truth. A sermon should not be a lecture on dogmas. While some dogmas are indispensable, it is not well to dwell too much on dogmas.

How should a sermon of this kind be prepared?

First, a life in constant communion with God is necessary.

Second, a close and reverent study of the Word of God.

Third, some striking phrase or verse may be selected for subject or text. This often lodges in the consciousness of the hearer.

Fourth, be not too sparing of obtaining new thoughts from literature in prose and poetry, whether it be science, fiction or what not.

Fifth, vivid illustrations to make the point more clear to the hearers are helpful.

Sixth, realize that God has chosen you to bring a special message to your fellowmen.

J. D. VYLIN, COKATO, MINN.

1. Sermons that expose the sins of the hearers. The prophets, apostles and Christ himself spoke much of the sins of the people, in accordance with God's command: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins." Isa. 58: 1. When Paul spoke to Felix he reasoned of righteousness, temperance and judgment to come as the governor trembled and sent the preacher away. Paul knew the sinful life this man lived and he wanted to make him feel uncomfortable and convert him from his sins.

Many preachers shun to meddle with the sins of their hearers and instead of crying out against them they comfort them in their sin. Such preaching does not meet the need of any age, and surely not the present.

2. Sermons that set forth the attributes of God. The prophets and apostles often spoke of the holiness, omniscience, omnipotence and benevolence of God. Especially they impressed the holiness of God on their hearers. They did that more than they spoke of the love of God. It is much more popular to preach of the love of God than it is to preach of his holiness. Hence, people get the impression that God does not care much how men live and that it is not of much importance to renounce sin and live a holy life. "Be ye holy; for I am holy," is God's command to men. Sermons like Jonathan Edwards' on "Sinners in the hands of an angry God" would doubtless bring large results and be the means of many souls' conversion even in our time.

3. The present-day needs of man spiritually are the same as before; man needs light, peace and life for his soul. The preacher must, therefore, preach such sermons as shall be the means of bringing these gifts to the souls of men. And only Christ can bring light, peace and life to the soul of a sinner. Paul preached him to the salvation of thousands of souls. He painted him as crucified for the world, dead for our sins and raised for our justification.

If the preachers spoke more of Christ and his dying for the world more sinners would repent of their sins and believe on him. The most successful preachers have held up Christ before the people. And Christ has said that when he is lifted up he will draw all men unto him.

Further, in order to increase light, peace and life Christ must also be preached to men. When the preacher wants his flock to grow in grace and in the knowledge of Christ, he must lead the flock to him who said, "I am the bread of life."

A certain pastor one Sunday morning found on his pulpit a slip of paper on which were

written: "Sir, we would see Jesus." The pastor felt that he had not preached Jesus as he ought to have, and decided to do it better from this. A few weeks after he found another slip on his pulpit on which was written: "Then were the disciples glad when they saw the Lord." Thus we see that these disciples' needs had been satisfied by Christ being preached to them.

"And how shall such a sermon be prepared?"

"By a thorough search of the Scriptures."

If we shall be able to present Christ for the people we must know him from the Bible.

2. By the aid of the Holy Spirit. Christ said of the Spirit: "He will guide you into all truth." If we would know Christ it must be through the Spirit.

3. By prayer. Sermon preparation must be done in a prayerful attitude to God. The preacher must keep in close touch with him whom he is to preach to the people. Then the people will feel that he has been with Jesus and their needs will be satisfied and God glorified.

WILLIAM C. POOLE, PASTOR METHODIST EPISCOPAL CHURCH, CHURCH HILL, MD.

1. The sermon that meets today's needs comes from somewhere and is aimed at something. Has a man behind it and a man in front of it.

2. Has enough Humanity in it to get down with men and touch elbows and hearts with them; and enough Divinity in it to lift men up.

3. Hits and hits hard—not for the sake of hitting or to wound, but to cauterize and heal.

4. Makes the hearer go away feeling he is a big sinner and if he did not have a big Saviour he would go to a big Hell with a big Devil.

5. Links men in a stronger Brotherhood under the Fatherhood of God.

6. Is so prepared that it is palatable and attractive enough to keep the hearers awake.

7. Stops just before the people are tired and leaves them wishing for more.

8. Bears evidence to both preacher and people that God is behind it.

TO PREPARE IT.

1. Know God, yourself, your Bible and your audience and its needs.

2. As a pastor, spend every 24 hours as follows: Six hours in your study, 6 hours in personal contact with men in all walks of life, 4 hours in recreation and eating, and 8 hours in sleep and rest.

3. Above all things after your knowledge of God, know Human Nature. Half of the pulpit failures today are because the preacher does not know human nature. If every preacher was required to spend six months of his life at a business college, two months as a book agent, two months as a day laborer, and two months clerking in a grocery store, before starting out to preach, we would have more sermons that meet present day needs.

4. Besides all the filing devices in my study, I have a blank book in which I record every text and theme that suggests itself to me along with such notes as occur at the time, and al-

ways have 50 outlines more or less, half prepared and ready for use.

M. W. YOCOM, PASTOR DISCIPLE CHURCH, MARTINSVILLE, IND.

The sermons that will cause the church members and the world to look upon and see the church as a vital necessity. The greatest fault of the present day is, that too many church members, and people of the world, look upon the church as a club, or social institution. Again, we find people who look upon it as a charitable institution. Still others consider the church as a sort of an affair that must be indulged because there are other cities and communities where the church is to be found.

Now the sermons that will destroy these false positions and theories, and will bring the people to see the church as the most vital element in the world's being, and well being, will bring the best results to Christ's kingdom.

W. MINOR LEMEN, NORTHWOOD, IOWA.

Unctuous Sermons. Some years ago at an annual conference, just before a sermon by Bishop Fitzgerald, a lady rendered a solo before an audience of 3,000. The effort was perfect from an artistic standpoint; but the effect was as though icicles had fallen from the trees, or a pour of hail from the clouds.

After prayer by one of the old Nestors of the conference, a gentleman and his wife sang, "My Soul is Redeemed." There was an awe and stillness so profound as to be felt. Fully two-thirds of the people were in tears, in some instances profuse weeping.

I got the idea then, that it was unctuous singing which affects the heart. Hence I argue that the very best kind of preaching for the times is *unctuous preaching*, or "preaching the gospel with the Holy Ghost sent down from heaven." (1st Peter 1: 12, last clause.) It was preaching of this sort that made John the Baptist, Savonarola, Luther, Wesley, Knox, Whitefield, Finney, Simpson, Moody, such mighty men of God. *Divine unction* is more than fluency, eloquence, logic or learning, and there is nothing that can be substituted for it. The Holy Ghost is pleased to use these things as accessories. But to substitute them in the place of the *Holy Unction*, would be like the sin of Nadab and Abihu in offering strange fire on God's altar.

Secondly. The sermon should be *saturated* with "the Word of God." This is "the Spirit's sword," "alive and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit," and when properly wielded will penetrate the heart and prick the conscience. It was the skillful use of this weapon that made Spurgeon, Cuyler, and Moody such attractive forces in *drawing* the crowds and *holding* them for a long term of years. If the pulpit has lost its power, it is because too much of that which emanates from it is mere taddle. The people are as hungry today to hear the Word of God as when they pressed upon Jesus as he stood by the lake of Gennesaret. (St. Luke 5: 1.)

Thirdly. "All roads lead to Rome," is an old adage. So every text ought to lead to Christ. Some of the most beautiful roads in the world are winding or curved, not straight.

So the text should be made to lead to Christ, *though the road be winding*. Christ is the metropolis. The Holy Ghost delights to honor Jesus. He never testifies of himself; but always of Jesus. It is his greatest mission to lead shipwrecked souls "to the Rock." (Psa. 61: 2.) The world today is as thirsty for the "water of life" as was David for a drink from the well near Bethlehem's gate, and as hungry for the bread of life as were the four leprous men who risked their lives into the camp of the Syrians. (2 Kings, 7th chapter.)

Lastly. The presentation *should be practical* as was evinced by the meetings under the leadership of such men as Moody, Evan Roberts, Gipsy Smith, R. A. Torrey and Dr. Chapman. By practical preaching I mean direct address or appeal, not reading from a paper. It is a matter of record that no mere sermon reader has ever been noted as a pulpiteer or winner of souls. Spurgeon, Whitefield, Beecher, Simpson, Fowler practiced direct address. Paper is a non-conductor. *Practical*, simplicity of words and figures and made applicable to every day life. The illustrations to the sermon should be as barbs to the arrow, *to give point*. The sermon should be *barbed with love*. The illustrations should never border on the coarse or ridiculous, but such as by their tenderness and pathos are calculated to reach the heart and stir the soul and make tender the conscience.

The preacher, imitating the wise caution of the public auctioneer, selling a picture of the Crucifixion scene, himself hiding behind the Christ.

A LAYMAN'S PLAN FOR BETTER SERMONS.

A. C. Benson in the *Northwestern Christian Advocate*, says:

I can never understand why the reading of the discourses of great preachers is not encouraged. If Robertson, or Newman, or Kingsley has written persuasively and enthusiastically about some point of the Christian life, why should we not be allowed to listen to his words, rather than to the words of a tired and possibly dispirited man who preaches because he must, and not because he has any very urgent message to deliver?

And then, too, I should like a far wider variety of discourses. There is nothing which holds the attention of old and young alike, as a biographical lecture; why are not sermons more biographical? Why should not one listen to a simple narrative of the life of some hero or saint? Why is it justifiable to attempt to spin a sermon out of the meager and attenuated records of the life of St. Matthias or St. Jude, and not to preach about Gordon or Father Damien?

Then, too, surely the parable, the story, is sadly neglected. With the example of the Saviour before us, why may not his disciples make a simple tale the vehicle of divine teaching?—[Whether or not you agree with Mr. Zenson, you will be interested in the announcement on page —.]

Father Vaughan

London society listened to a tongue of fire during the Lenten season when Father Ber-

nard Vaughan preached his soul-stirring sermons on the "Sins of Society as Gauged by the Passion of Christ." Social follies were unsparingly denounced. The preacher was more like Savonarola than either Dr. Watson or Gipsy Smith. There was no delicate sympathy or note of wooing in his method, yet "society" packed his church every night, eager to receive its castigation. Many letters were sent to him in protest and commendation. In one sermon he made a scathing attack on "cat and dog worship" as he called it, and was criticised by many persons and newspapers for exaggeration. As a prelude to his next sermon he defended himself as follows:

"Many correspondents have told me that what I said in previous sermons about cat and dog worship among silly women is not true. I, therefore, refer them to the servants who have to stay up half the night petting and nursing these little beasts; to the cooks who have to cater for them; to the veterinary surgeons who have to take care of their diseases; to the undertakers who have to furnish their funerals.

"If this is not enough, let them go to the printers who issue memorial notices edged in deep black, inviting friends to a memorial service in the drawing room, with the notification that it is not to say 'adieu' but 'au revoir'—whatever that means. I suppose it means that they are all going to the dogs.

"I have no patience with these people, who ought to be dandling children in their laps and nursing their little ones instead of scandalizing every section of the community by pouring out their love upon these creatures that are not meant to be treated as their own offspring.

"Fie upon them, and upon those who encourage them! I have been sent a lot of trashy garbage—I cannot call it literature—on this subject of the intelligence and of the souls of dogs and of cats. Why do not they go on to rats and mice? If one animal has a right, all others equally have it."

Taking as his subject "Certain Hindrances to be Overcome," Bishop Vincent held up high ideals of family life last night in his second lecture of holy week series at Epworth Memorial church.

"The biggest blunder you ever made was when you let your boy run things," he declared. "What Young America needs above all things is untiring, uncompromising, gentle and affectionate parental authority. He likes it. Bring him up by it and twenty years or more from now, after you are gone, if you could get within earshot you'd hear him praising the way father used to do.

"Recreation is a necessity, but in a home where the mother and her guests sit for hours at the card table playing for prizes, leaving the children in charge of servants, no amount of church going and professions of belief will avail to develop character in those children.

"Home is the real test of character. No saint is ready for translation till he can live wisely, courageously, bravely, amiably and consistently at home. Self-control and silence know how to keep house—how to transform a house into a home and will-power and good sense will teach one when and how long they should be exercised."

Pastoral Problems

LITTLE CHRISTEL.

WILLIAM B. RANDS

Slowly forth from the village church,—
The voice of the choristers hushed over-
head,—

Came little Christel. She paused in the porch,
Pondering what the preacher had said.

*Even the youngest, humblest child
Something may do to please the Lord;*
"Now, what," thought she, and half-sadly
smiled,

"Can I, so little and poor, afford to—"

*"Never, never a day shall pass
Without some kindness, kindly shown,*
The preacher said"—Then down to the grass
A skylark dropped, like a brown-winged
stone.

"Well, a day is before me now;
Yet, what," thought she, "can I do, if I try?
If an angel of God would show me how!
But silly I am, and the hours they fly."

Then the lark sprang singing up from the sod,
And the maiden thought, as he rose to the
blue,

"He says he will carry my prayer to God;
But who would have thought the little lark
knew?"

Now she entered the village street,
With book in hand and face demure,
And soon she came, with sober feet,
To a crying babe at a cottage door.

It wept at a windmill that would not move;
It puffed with round red cheeks in vain,
One sail stuck fast in a puzzling groove,
And baby's breath could not stir it again.

So baby beat the sail and cried,
While no one came from the cottage door;
But little Christel knelt down by its side,
And set the windmill going once more.

Then babe was pleased, and the little girl
Was glad when she heard it laugh and
crow;

Thinking, "Happy windmill, that has but to
whirl,
To please the pretty young creature so."

No thought of herself was in her head,
As she passed out at the end of the street,
And came to a rose-tree tall and red,
Drooping and faint with the summer heat.

She ran to a brook that was flowing by,
She made of her two hands a nice, round
cup,

And washed the roots of the rose-tree high,
Till it lifted its languid blossoms up.

"O happy brook!" thought little Christel,
"You have done some good this summer's
day,
You have made the flowers look fresh and
well!"

Then she rose and went on her way.

—The Speaker.

UNSPOKEN WORDS.

JOHN BOYLE O'REILLY

Unspoken words, like treasures in the mine,
Are valueless until we give them birth;
Like unfound gold their hidden beauties shine
Which God has made to bless and gild th
earth.

How sad 'twould be to see a master's hand
Strike glorious notes upon a voiceless lut
But, oh, what pain, when at God's own com
mand,

A heartstring thrills with kindness, but i
mute!

Then hide it not, the music of the soul—
Dear sympathy, expressed with kindly voice.
But let it like a shining river roll
To deserts dry—to hearts that would rejoice
Oh, let the sympathy of kindly words
Sound for the poor, the friendless and th

' weak,
And he will bless you! He who struck the
chords,

Will strike another when, in turn, you seek

Unusual

THE MODERN WAY.

"How did the Queen of Sheba travel when
she went to see Solomon?" asked the teacher
of her Sunday School class of little girls. "No
one returned an answer. 'If you had studied
your lesson, you could not have helped know-
ing,' said their teacher. 'Now look over the
verses again. Could she have gone by the
cars?' 'Yes'm,' said a little girl at the end
of the class. 'She went by steam cars.' 'Dis-
she, indeed? Well, Louise, we would like to
know how you found that out?' 'In the sec-
ond verse,' responded the child, 'it says she
came with a very great train.'"

FOR THE COMMENCEMENT SEASON.

Dickey—"Ma, what do they call that old
preacher 'doctor' for?"

Mother—"Why, my son, he is a doctor of
divinity."

Dickey—"Well, I'd like to know what kind
of a disease that is?"

WHICH WAY, BROTHER PREACHER.

A self-conscious and egotistical young
clergyman was "supplying" the pulpit of a
country church. After the service he asked
one of the deacons, a grizzled, plain-spoken
man, what he thought of "this morning's ef-
fort." "Waal," answered the old man slowly,
"I'll tell ye, I'll tell ye in a kind o' parable.
It reminds me of Sim Peck's first deer hunt
when he was green. He follered the deer
tracks all right, but he follered 'em all day in
the wrong direction."

DIFFERENCE IN SALARY.

"I've heard your preacher half a dozen
times," said the boy who was whittling a stick.
"You pay him \$3,000 a year. He isn't a
better'n our preacher, and all we pay our'n
\$900."

"But our preacher says eyther and nuthin'
and your'n don't," replied the boy who was
sharpening his knife on his shoe.

ILLUSTRATIVE DEPARTMENT

A NEW USE FOR THE WANT AD. (681)

By the pardon last month of John L. Silber, by Governor Haskell, of Oklahoma, a strange tale of the human interest variety is brought to a conclusion. The story is given a place in *Printers' Ink* because a six-line Want Ad is responsible for the whole affair.

For the purpose of booming its Want Ad page the *Oklahoman*, of Oklahoma City, had offered prizes for the most original liners that appeared in the paper on a given day. A committee of local advertisers, selected to act as judges in the contest, very properly awarded the first prize to the writer of this advertisement:

WANTED—Young man in jail wants out; suggestions solicited that might result in immediate release; wants poet's address that wrote "Stone Walls Do Not a Prison Make Nor Iron Bars a Cage." Address John L. Silber, Kay county jail, Newkirk, Okla.

A great deal of notoriety was given to Mr. Silber's peculiar announcement, and many letters were addressed to the *Oklahoman* and to the prisoner, from interested people all over the State, wanting to know on what charge he was confined, and whether or not anything could be done toward securing his liberty. Finally, through the assistance of the *Oklahoman*, the movement took definite shape, and attorneys were employed to draw up petitions for his pardon. An investigation developed the fact that Silber was very probably unjustly imprisoned.

Letters were written to the Governor by the prosecuting attorney who had tried the case, by the judge of the district court before whom the case was tried, and by the county sheriff, all recommending pardon. The petition was presented to the Governor by Senator Roy E. Stafford, of Oklahoma City, and pardon was almost immediately granted.

There are thousands of young men in jail—the bars and bolts of habit between them and liberty. If they would appeal to the publisher and proprietor of the *Good News*, he would not only publish, but pardon and release. He has given evidence of his power to do this in breaking the bars of death and in having set free thousands of others thus imprisoned.

Observed by a Traveling Man

BY HENRY H. BUSBY.

REFUGE. (682)

Years ago when the old trestle bridge was standing at Niagara Falls, trains in crossing it would just barely creep along, as it was so shaky; people sat perfectly quiet with their hearts in their mouth with fear lest it should fall. There used to be an old colored man come aboard just as they started across the bridge distributing tracts, and in a clear voice cry out in the stillness, "If your trust is in the Lord Jesus Christ you have nothing to fear." And so it will be to the end of life's chapter for, "He careth for you"—that trust him.

SELFISH DESIRES. (683)

One beautiful afternoon as we were riding through Texas our train pulled up on a siding

to wait for another to pass. The other train being a little late a number of the passengers got off to walk around. We were in a locality where it was rather swampy and beautiful flowers were growing wild. One man started to go after some of the wild flowers and the brakeman warned him not to as that section of the country was full of large snakes. He obeyed the brakeman, but a woman who sat on the observation end set up a great raving over the beauty of the flowers and nearly sent the man back in the face of danger he had been warned against. She did not seem to care anything about the flowers until she couldn't have them. How many are allowing their friends in life to step into the jaws of death to gratify a foolish passion?

FRAGRANT CHRISTIANS. (684)

I visited a large hot-house once in which grew a great Accasia tree. I broke off a small twig and carried it home and put it in a vase. The next day I was surprised to find what great fragrance came from that small twig. Day after day it lasted and not until it had wholly withered and died and crumbled did the fragrance disappear. So much it reminded me of the really true Christian life that carries the fragrance with it from the vine of life until it is through with this life.

ABSORBENT LIVES. (685)

My attention was called to a rice plantation in the South recently. Near by were other grains growing, but all except the rice appeared to be growing out of natural soil. The rice was surrounded by water, and I was informed would be kept that way until harvesting time. Some lives are constantly absorbing; some lives cannot stand a drouth in their experience.

LIFE'S PRECAUTIONS. (686)

In coming over the long picturesque Shasta route recently many could not understand why we carried an engine in the rear of the train as well as three on front, as we descended the mountain. It would be well if many lives would take the same precaution lest they might slip on life's mountain. It is quite as necessary for a hold-back going down a mountain as a pilot going through Hell Gate.

FRUIT AND THEN THE FLOWER. (687)

The majority of lives are like the ordinary trees we see. First, the bud, then the blossom, and last the fruit, but the fig tree holds out to us a lesson of the beautiful life that comes on down through the years, having accomplished its full mission. The fig tree has its flower after the fruit has ripened, instead of the flower and then the fruit, like other trees. Isn't it so with a beautiful life? It bears its fruit and then spreads before the world the beautiful old age, the flower, and from it comes fragrance that sweetens all life that comes in contact with it.

PREPARATION. (688)

I enjoy using the camera on my travels, but it never seems ready when I want it most for

some very desirable shots, because I generally have at that opportune time a full film remaining in it. The last shot was very desirable, which filled the film, and I think at the time it was taken I would not have lost it for anything, but if I could have seen ahead with only one unused film in my camera I would have skipped that other view for the one I lost by not being ready. Many a life is not ready for a passing opportunity because it is handicapped by this thing or that.

IRRIGATION. (689)

Some parts of this country they irrigate to moisten the land and to make it fit for agricultural purposes, while in other parts they irrigate to let off an over-abundance of moisture, but we do not find the same piece of land needs both kinds of irrigation. A person's life, however, needs both the inward and outward irrigation to take in the water of life and to let off the stagnant pool of undesirable things.

LIFE. (690)

Coming down from Seattle to Frisco a traveler has a chance to see many fine works of nature and some performed by man, especially if they ride on the observation car. There are many tunnels, some short and some long, some straight and some winding. These tunnels are reminders of every day life. If we were to look ahead in the morning and see what is before us for the rest of the day many of us would shudder at times. One tunnel would be less than a train's length and the timid traveler would heave a sigh of relief as we passed out of it; another would be winding and not very long, and when we viewed it from the observation car as we passed out, some would exclaim, "Oh, what a long tunnel," simply because there was a bend in it and they could not see the other end. Among others we passed through was one about a mile long. We rode steadily along, and as we passed slowly through we could see the entrance through which we had come and that was the only light before our eyes during the few minutes we were passing through the tunnel. Many exclaimed, "Oh, how grand," as we passed through it, and as we rolled on and out through the other end some said, "That can't be nearly as long as the previous tunnel we left," which was only about a quarter less, simply because it was so straight and they were able to see from end to end and never lost sight of the light at the entrance. This is life.

DEGREES. (691)

I met a man in my travels recently and he showed me while we were riding together a parchment "bull" he had recently received from the Pope of Rome. It was a degree for some service he had rendered to the Roman Catholic Church and he was so proud of it he kept it with him to show. If we, as true Christians, give God, our great high priest, the best we have and render him faithful service, he will not get a parchment that can be destroyed, but we are sure of his "Well Done," which is a greater degree to have conferred upon us.

TALENTS. (692)

I was amused as we drew up at a station in a Southern town recently to see an old colored

man coming toward the rear of our train and with him was a small colored boy toting a crude looking old harp. While the old man played to the best of his ability I was told that on account of his poverty he had manufactured the rough old harp himself and his ear for music had enabled him to rig strings across the wooden frame well enough to bring forth a little music as he ran his fingers across them. Many never advance in life simply because they do things like others are doing, whereas if they only put into use their talent or fraction of a talent they could accomplish even as much as this old colored man who was earning his living by playing to the best of his ability and putting to its best use all that he had at his command.

PREPARATION. (693)

In a western town some time ago a man was surprised when he answered his telephone call to have told him by a neighbor directly across the street that a snake had coiled itself on the outside of his gate around the latch. The neighbor realized the man and his family could not see the deadly enemy as they approached from the inside, but if they were to reach over unthinking to unfasten the gate they would be in trouble. Would to God that every man in life would realize that he is his brother's keeper, and that when he sees there is danger for another he would warn them, and would to God that every man who is told of an unseen danger would prepare himself to cope with it.

BLOSSOMING LIVES. (694)

Among other great lessons to be drawn as one looked over the ruins of the recent Chelsea fire, was one I saw at a burying ground right in the heart of the burnt district. All the fences were burned, the trees were a mass of charcoal, the tombstones were cracked from the heat, and while everything looked desolate and sad and the ground black and barren there were coming up beautiful tulips a day or two after the fire, that had been placed there weeks before. They cast a ray of sunshine over even the most heartsick observers, that had lost all they had; they knew no reason for keeping back in the cold earth even though there was desolation around and none of nature's wealth to keep them company. Why shouldn't a Christian, a believer in the Gospel and its author, arise and shine in the midst of this sin-sick world even though there is chaos and sadness all around? There is no reason why the Christian's life should be hid even though they may dwell in a community of ungodly. God will give them power to shine under difficulties, as he did the flowers to grow in that dreary burnt district. A florist often forces flowers, and I believe the heat forces those flowers to grow there ahead of their natural time, for they were needed to cheer the weary passerby, so the heat of the battle of life should force the Christian to shine brighter.

HARDENED LIVES. (695)

While at Salt Lake City some time ago, went out from the city to see the noted Salt Lake. I tried to gather some of the salt water in a vial to keep among my curios and

was surprised to see that almost as soon as I had dipped in the lake and filled the vial with the water, it crystallized. Some one told me I must cork up the bottle immediately if I wanted it to keep from crystallizing. There are many lives like that water and like transplanted trees that cannot stand the change, and unless they are kept in one environment all the time they become hardened.

POWER. (696)

The first time I ever went to Cincinnati, I was surprised to see the street cars operated by two trolleys. I asked a conductor why they used two trolleys, and he said, they had so much trouble when the streets were torn up getting enough power to propel their cars from the current below, the same as other cities use, that they found by using two trolleys they could bring all their power from above and not be delayed with broken currents below. It would be well for each of us living in this busy age to draw our power from above, where the current is never broken and we would accomplish more. The two trolleys a Christian should use are Prayer and Bible reading.

Missions

IGNORANCE IN INDIA. (697)

The "dense ignorance of India" is the subject of Rev. B. T. Bradley's plea for a Christian college. "In British India only, is a total population of nearly two hundred and thirty-two million people, of whom 218,416,826 are totally illiterate. The educational problem of the womanhood of India confronts us by the facts even more startling. There are in British India fourteen million girls of school-going age, and out of this immense number only 405,000 are under any instruction. Only one girl out of every thirty-four receiving even a primary education! And the rest?—growing up to motherhood without even a word of learning or sympathy for anything of the kind."

LOYALTY. (698)

A native pastor in Central China was offered a salary ten times as large as the small sum which was given him by the Missionary Board, but he replied: "Matthew left the Customs to follow Christ, and do you think I am going to leave Christ to follow customs?" With him it was not a question of easy position or money, but one of loyalty to Christ.

KOREAN BROTHERHOOD. (699)

To the Koreans the tie of our common religion is the strongest tie of life. I was going along a country road when I saw a young foolie coming toward me bearing two eight or ten foot lengths of timber, of telegraph pole thickness; the Koreans, be it known, are the most heavily laden people on earth. Their burdens are terrific. As this youth advanced, his face began to break up into a smile of recognition, until it was beaming radiantly. Of course I perceived that here was somebody who had seen me with the "moksa," or had

heard me speak at the little church near by, and therefore regarded me as a sort of missionary-in-law. So I responded with the Korean word for "Peace"; and as he drew nearer, he shifted his load from his shoulders, squeezed my arm and wished me peace. For a few minutes we fellowshiped there, he not knowing a word of English and I not knowing six words of Korean. But I had opportunity to consider once more that here again, in an overburdened Korean peasant's face shone "The light that never was, on land or sea"—put there by the Gospel of Jesus.—*W. T. Ellis, in Missionary Review of the World.*

A JAPANESE HYMN BOOK. (700)

The Methodist Publishing House in Tokyo, under the skillful management of Messrs. Cowen and Spencer, is doing a great work for the Christianization of Japan. It has published and sold 150,000 copies of the hymn book, recently compiled in Japanese. This is an astonishing circulation when it is remembered that there are only 65,000 Protestant communicants in the empire.—*Nashville Advocate.*

THE MAN HE WAS LOOKING FOR. (701)

A policeman in Belfast, Ireland, when asked to take a drink, replied, pulling out a collecting card, "I want nothing to drink, but, instead of that, just give me a shilling for the Church Missionary Society." In that way he collected \$220.

One day the man who had asked this policeman to drink replied: "O I don't believe in foreign mission; I never give anything to them." "You are just the man I have been looking for," answered the policeman, pulling out another card, "Then you won't mind contributing the shilling to the Mission for Seamen?"

WHAT THE GOSPEL CAN DO IN INDIA. (702)

A missionary writes home as follows: "And, oh, how it uplifts men in this land! I saw one man, low-browed, a carrion eater, looking like the missing link between man and the brute creation; a man whose only perquisites from the community were the cattle that died a natural death or from disease, for this was the only meat he ever got to eat; a man who could not count beyond ten, and was not sure whether he had eleven or twelve children. Yet this very man, converted too late in life to acquire an education for himself, had three sons in college, who were to go out as ministers, lawyers, or doctors to uplift their people and tell the poor carrion eaters, crushed for two thousand years beneath the wheel of caste, that there was hope for them also, and a better life here and beyond.—*Missionary Review of the World.*

AN ACHING VOID.

"That's the second time I've heard you use the phrase 'aching void.' I wish you would tell me how a void can ache."

"Well, not to speak of a hollow tooth don't you sometimes have the head ache?"

Illustrations From D'Aubigne's History of the Reformation

BY THOS. H. WARNER, NEWARK, OHIO.

SOUL. AN INDEX OF. (703)

"I do not see nor hear the soul," said D'Aubigne, "but when I hear a man speak, or when I see him act, the soul is indicated to me as clearly as if it were seen or heard."

MEN. ALL KINDS NEEDED. (704)

Erasmus was a man of timid prudence. Luther was a man of resolution and courage. They were both necessary to the Reformation.

INSTRUMENT. A HUMBLE. (705)

The church of Rome under Leo X appeared to be in the height of its power and glory. A monk speaks, and in one-half of Europe the glory and power of the church crumbles into dust.

FAITH AND LEARNING. (706)

One of the features of the Reformation was the union of faith and learning. The Christians in the apostolic age had all the refinement of the day against them. But the majority of educated men were with the Reformers.

EQUALITY. BEFORE GOD. (707)

"Christianity and the Reformation," says D'Aubigne, "established the great principle of the equality of souls in the eyes of God, and overthrew the usurpations of a haughty priesthood that assumed to place itself between the creator and his creature."

CHRISTIANITY. THE GROWTH OF. (708)

"Christianity," says D'Aubigne, "has now taken possession of the gates of every people. It reigns or hovers over all the tribes of the earth, from the rising to the setting of the sun, and even a skeptical philosophy is compelled to acknowledge it as the social and spiritual law of the world."

BIBLE. LOVED. (709)

"I am firmly resolved," said Erasmus, "to die in the study of the Scriptures, in them are all my joy and all my peace."

DECISION. MADE. (710)

Luther was convinced that he ought to give his life to God. But he hesitated before making a final decision. After a visit to his home he resolved to continue teaching. But on his way back to the university he was overtaken by a violent thunderstorm. A thunderbolt fell at his feet. Luther threw himself upon his knees. Encompassed with the anguish and terror of death he made a vow that if the Lord delivered him from that danger, he would abandon the world and devote himself entirely to God. This event changed the destiny of Luther.

DECISION. ANNOUNCING. (711)

At the age of twenty-one, Luther resolved to serve God. One evening he invited his university friends to a supper. Luther was the soul of the party. At the very moment when his guests were giving way without restraint

to their gaiety, he announced his intention to them. They endeavored to shake it, but in vain. That night, leaving behind him his clothes and books, he went to the convent of St. Augustine, where he was admitted.

DECISION. UNALTERABLE. (712)

Luther's friends were struck with astonishment when he left all for God. "May so eminent a genius," they said, "go and hide himself in that monastic state which is partial death?" They tried to induce him to retrace the step, but all in vain.

GOD. METHODS OF. (713)

"When man would raise a shelter against the weather," says D'Aubigne, "what preparation of materials, what scaffolding and crowds of workmen, what trenches and heaps of rubbish. But when God would do the same, he takes the smallest seed that a new born child might clasp in its feeble hand, deposits it in the bosom of the earth and from that grain he produces a stately tree. To effect great results by imperceptible means, such is the law of God."

BIBLE. FINDING. (714)

One day, when Luther was twenty, he opened many books in the library to learn their authors' names. One volume attracted his attention. He had never seen its like. He read the title. It was a Bible, a book unknown in those times. He was astonished to find other matter than what the church had selected to be read to the people during public worship. With indescribable emotion he turned over the pages. He first read the story of the boy Samuel. "O that God would give me such a book for myself," thought he. He read it again and again, and the new truth began to dawn upon his mind.

YOUTH. RESPECT FOR. (715)

John Trebonius was one of Luther's teachers. Whenever he entered the schoolroom, he raised his cap to salute the pupils. His colleagues expressed their astonishment. He replied, "There are among these boys men of whom God will one day make burgomasters, chancellors, doctors and magistrates. Although you do not yet see them with the badges of their dignity, it is right that you should treat them with respect."

MEANS. USING WHAT WE HAVE. (716)

Staupitz, the Reformer, wished to raise none but distinguished men to important offices. But not finding them, he employed others. "We must plow with such horses as we can find," he said, "and with oxen if there are no horses."

HARDSHIP. ENDURED FOR GOD. (717)

When Luther entered the convent he was received with joy. The monks were gratified to receive one of the most esteemed doctors of the age. But they treated him harshly. They imposed upon him the meanest occupations. They made him doorkeeper, sexton and menial servant. They refused to allow him to stroll, and made him beg in the streets. He submitted without a murmur. God tried him in small things that he might remain unshaken in great things.

GROUND, PREPARED. (718)

God prepared Switzerland to receive the new truth. He scattered among them the principles of courage, independence and liberty. The Pope had conferred upon them the title, "Protectors of the liberty of the church," because their soldiers guarded him in Rome. They proved their right to the title by protecting their own religious liberty against the attacks of the Pope.

CONVERSION, LUTHER'S. (719)

During his second year in the convent, Luther was brought to the brink of the grave by a serious illness. As he lay, overwhelmed with despair, an aged monk entered his cell, and addressed a few words of comfort to him. Luther opened his heart to him. Leading him back to the Apostle's Creed which he had learned in early childhood, the aged monk repeated this article, "I believe in the forgiveness of sins." "Ah," said the monk, "you must believe not only in the forgiveness of David's and of Peter's sins. It is God's command that we believe our own sins are forgiven." This command seemed delightful to poor Luther. He resigned himself confidently to the grace of God in Christ Jesus.

CHRIST, INVINCIBLE. (720)

When John Huss was in prison, he dreamed that the pictures of Christ which he had had painted on the walls of his oratory, had been effaced by the Pope. But the next night he dreamed that he saw the painters restoring the figures in greater number and in brighter colors. "I am certain," he said, "that the image of Christ will never be effaced. They have wished to destroy it, but it shall be painted afresh in all hearts by much better preachers than myself."

BIBLE, THE RULE OF LIFE. (721)

Thomas Linacer, a learned and celebrated ecclesiastic, had never read the New Testament. In his old age he called for a copy, but quickly threw it away from him with an oath, because he read these words, "But I say unto you, Swear not at all." Now he was a great wearer. "Either this is not the gospel," he said, "or else we are not Christians."

BELIEF, A STATEMENT OF. (722)

It is said that the devil once asked a dying man, "What do you believe?" The poor man, fearful of being caught in some heresy, replied, "What the church believes." The devil demanded, "And what does the church believe?" He replied, "What I believe." Again he was questioned, "What do you believe?" He answered once more, "What the church believes." Many Christians could do no better.

Much to the point was the reply made by an old preacher of the Word to a blatant infidel who was loudly proclaiming his disbelief in the Deity.

"Yes, yes; I've read all about you, my friend," said the good man.

"Where, pray?"

"In the Bible you affect to despise. It says: 'The fool hath said in his heart there is no God.' I guess you must be a great big fool, or you blat it right out loud!"

Current Events

WILLIAM BARNES LOWER.

UNCONSCIOUS WASTE. (723)

A man having arrived at a western sea port city recently discovered that he and his companions greased their oars, masts and everything else about their boat with ambergris valued at \$20 an ounce, and threw away more than they used, in the belief that it was ordinary grease. He saved about five ounces in a bottle which he placed in the bottom of his traveling bag, and forgot it. Out of curiosity to know what it was he showed it to a druggist who offered him \$73 for it. He had never dreamed of its value other than as a good lubricant. Ignorance always causes waste because it is waste itself. Many men do not value spiritual things. Men criticize the church today because they do not know the value of the church. Men throw aside Christ because they can see no beauty in him.

OLD TRUSTY. (724)

There is a minister of the colored church whose name is "Trusty." His great grandfather was a slave, who lived and died on a southern plantation knowing nothing of liberty. This "grand old man," for such he was, was so honorable and upright in his character that his master gave him the name of "Old Trusty." When his descendants became free through the emancipation proclamation, they were required to have a name. This young man chose the name of his old slave grandfather and is today Rev. Mr. Trusty. "A good name is rather to be chosen than great riches," Prouder may this negro preacher be of his trusted slave ancestry than many of the titled nobility who have to blush at the mention of some infamous predecessor who has bequeathed the stain on his character to the generation following.

RELIGIOUS FANATICISM. (725)

The Mohammedans of the Caucasus have a religious ceremony called "Chucksee Wucksee." It is a ceremony in which the fanatics cut and wound themselves in a most ghastly fashion. Each man grasps a kinjal in his hand, brings it up in front of his face and down on the crown of his head. Almost at every stroke the blood gushes forth and soon one man after another becomes a staggering, blood-soaked figure. These poor fanatics do not know that the shedding of their own blood avails nothing. Christ shed his own precious blood that all might be reconciled to God through him.

"ALL WRONG." (726)

It is said that among the interesting historic documents of the Brick Presbyterian Church, of New York city, there is a manuscript sermon by Rev. Dr. Gardiner Spring, pastor of the Brick Church for more than fifty years. Across the middle of the first or cover page is written the title of the sermon, "The Nature of the Christian Atonement." At the top of the page is written the date when the sermon was composed and first delivered, "1828"; and at the bottom of the page is written, "All wrong, 1861. Gardiner Spring." Well does

the writer say that it "took courage to leave this record to the church he had served." It takes courage to acknowledge one's self all wrong. Strong men admit mistakes; weak men do not. Well has it been said, "No people are more often wrong than those who will not allow themselves to be wrong." Or again: "The best may slip, and the most cautious fall. He's more than mortal that ne'er err'd at all,"

GOD'S SIGN POST. (727)

A Christian enthusiast has caused to be painted in large bold letters, on one of the big advertising signs, on a housetop at the Brooklyn end of the famous bridge, the following verse from scripture: "God commandeth his love toward us, in that while we were yet sinners, Christ died for us."—Rom. 5:8. The text occupies a bill-board 25 feet long and 8 feet high, and is viewed daily by 500,000 people. It is joined at one end to a large whisky sign and this curious juxtaposition forms a topic of conversation for bridge passengers. The gospel sign will remain there for one year. This beautiful verse from God's sign-board has been blazing forth its message of love for nineteen Christian centuries.

FERTILE SOIL. (728)

The Delaware river carries down annually on its resistless sweep to the ocean, millions of tons of the richest soil. This soil when dredged from the river and placed on the land makes a very rich deposit. Its fertility is almost inexhaustible. There is another stream, the stream of immigration at the Battery, New York city. By this stream the United States is receiving a deposit every year. This deposit is washed in from the states of southern and southeastern Europe. Will it become the richest soil in our land? It will if it is permeated with industry, intelligence and religion.

A friend of mine who has traveled in the Arctic regions and in the Andes of South America as an explorer, has told me that up among the bird rookeries in the mountains the water of the streams was foul and unfit to drink. One mile below, after the water had lashed itself into spray by tumbling over rocks and leaping over precipices, it was clear and sparkling and delicious to drink. It had been aerated and made pure. So indeed this steady stream of European immigration is seeking our shores. By proper aeration this foreign influx will become the richest soil in our country. We must keep pure our moral atmosphere if we are to maintain a high moral tone in these new people.

WEARING CHRIST. (729)

A very strange custom obtains among the Chinese in Siam. Every three years all Chinese domiciled in Siam have to pay a small poll tax. When this has been paid, the collector ties a string around the man's left wrist and fastens the knot with a special official seal. The bracelet is the Chinese's receipt and must be worn one month. Some men wear Christ as these Chinese wear their receipt bracelet only to put him off in a short time.

Missions

CURE FOR CHINA'S TROUBLES. (730)

Our opportunity in the Chinese Empire is very great, and our duty very urgent. In 1840 there were but six known Protestant converts to Christianity in the whole of the Chinese Empire. The number has now grown to 250,000. During the past five years no fewer than fifteen universities have been established. This is one of the most marvelous things in all history, and is a most striking sign of the awakening of a great nation. Under the administration of Yuan-Shi-Kai, the powerful viceroy of the great province of Chili, which includes the large cities of Paoingfu and Peking, great changes are taking place in both of these cities, and elsewhere; the streets have been macadamized, lighted at night, and made safe at all hours by a well-organized body of police.

Sir Chentung Liang, Chinese minister to the United States, says that the two hundred Christian hospitals and dispensaries in China are revolutionizing the native idea of treatment of the sick, and particularly of the women, to whom the many skilful women physicians sent out have been "angels of mercy," not only at their hospitals, but in the inner circles of the homes to which they have been invited. Sir Robert Hart says, "Christianity is the sole cure for China's troubles, because it deals with hearts and changes lives."—W. A. Shumacher.

NO NEAR OR FAR. (731)

"There is no near and no far, but just one round world of lost and perishing souls to be rescued and saved through the world's Christ." Quoted in *On the Way to Hwai Yuen*.

CONVERTS' GRATITUDE. (732)

One of the boys in the missionary school at Lolodorf asked his teacher recently if a letter was going to America soon. "Because," he said, "we ought again to send thanks to the Christians across the ocean for sending us the Word of God." He said it with his whole heart and he meant it. The converts' gratitude is an added and seldom-mentioned motive to missions.

AFRICAN INCIDENT. (733)

A missionary in the interior reports that some Bulu Christian carriers who go to Kribi with their loads refused to carry at the command of the traders a load of rum, and they persevered in their refusal, though they were flogged for it.

In the Methodist Episcopal Mission in Liberia a number of the boys have made bedsteads for themselves. Rev. Robert Law, of the Free Church in Africa, once said, "It is a hard thing to raise a population the length of the alphabet." It is harder to raise an African up off the ground, so that he will live in a house, and wear clothes, and sleep in a bed; but a greater thing when he makes the bed himself.

At a Presbyterian missionary service in West Africa, reported by Dr. Halsey, the drum was beaten at six o'clock in the morning, and repeated at seven, eight and nine. The natives heard it for miles around. More than fifteen hundred persons responded by half past nine. More than five hundred separate offerings

were given, including peanuts, plantains, seeds, canvassa, cloth, squashes, chickens, wooden bowls, oil, fish-hooks, thread, yams, rings, cutlasses, and many other things. These came from people, who have neither chairs, tables, nor lamps in their houses. Next day five hundred more assembled and resolved to build a church.

GIVING FOR MISSIONS. (724)

A home-mission secretary was waited upon after his sermon by a servant girl who told him that out of her wages of \$150 a year she had been giving \$50 to home missions, but since she had heard more about the need of money and the good it could do, she had gone over her expenses again and found that she could give \$90 a year. She wanted his advice where to put the extra \$40. Does not such giving put us to shame?

FORGOTTEN PEOPLE. (735)

"A man in Kansas told a missionary that he was so glad that he had called, for he thought the Christian people had forgotten them, and sometimes when he grew discouraged, he had thought that even God had forgotten them, too. Let us show the people in all the lonely places that they are not forgotten by the church of Christ."

SEND THE WORD. (736)

"Not until 1868 was the first Bible brought into New Mexico, and it was a Spanish Bible. A man gave a yoke of oxen to go three hundred miles for it, and paid \$100 for it. Ten men were converted by reading it, and these men, when the missionaries came, formed the first church. Surely, after this evidence of what the Bible can do, we should be eager to extend its sway in New Mexico and throughout the great West."

NEED OF HOME MISSIONS. (737)

The *New York Times* reports that the recent sales of land in Oregon, Washington and Idaho have never been equaled, and that immigrants are flocking to the northwest faster than they can be cared for. Should not the churches be zealous to enter this great field as fast as the saloons and the other agencies of the devil?

PRAYER

Charles H. Spurgeon once said: "As for me, I beg a special interest in your prayers, that I may be sustained in the tremendous work to which I am called. A minister must be upheld by his people's prayers, or what can he do? When a diver is on the sea-bottom he depends upon the pumps above, which send him down air. Pump away brethren, while I am seeking the Lord's lost money among the timbers of this old wreck. I feel the fresh air coming in at every stroke of your prayer-pump, but if you stop your applications, I shall perish."

"Paul said long ago to the Ephesians, 'Praying always for me,' and to the Thessalonians, 'Pray for us,' feeling that utterance and the free course of God's word alike depend upon praying churches. The heart of the church throbs in the pulse of the pastor. If that beat strong and high he is mighty; if that be feeble he is weak. Pray for your pastor, at the family altar, in the conference meeting, in the great congregation; pray for him as he studies that he may be guided in the choice and treatment of portions of God's word; pray for him while he preaches, that the word may be in 'demonstration of the Spirit and of power.' Let not the pulpit rest up in the church as the electric lamp does upon the wire pole, but rather let it be wired to the dynamo of spiritual power by a praying church. Thus shall pastor and people become indeed 'the light of the world.'"

Miscellaneous

CAN'T WORK BY TWO LIGHTS. (738)

It is said to be almost axiomatic with artists that you "can't work by two lights." If one expects to have the proper effect of light and shade he must have one definite, clear, strong light. Said an artist to me in his studio recently, "my studio is a northern exposure, the northern light always being the softest. I always work by one light." The Christian is an artist who always works by one light. He sets his easel so that the light from the throne of God will be thrown upon his work.

CUSTOM MAKES CARELESS. (739)

Mr. Edwin M. Paxson, for many years Chief Justice of the Supreme Court of Pennsylvania, passed, in his official capacity, on the validity of hundreds of wills. He died lately, leaving \$300,000 to establish a school for boys. He had omitted, however, to obtain the signatures of two witnesses that had seen him sign his own will, and the court over which he himself had presided so long has thrown out his own will as invalid. How custom makes one careless!

Paul said that he brought his body into bondage, "lest by any means after I have preached to others, I myself should be rejected." A temptation that comes with unusual subtlety to the preacher is carelessness in personal relations with God. He conducts worship as a priest, he preaches to others, and thinks that saving souls hides a multitude of sins. This text has been misappropriated and done considerable harm. The sins that are covered are the sins of the souls that are saved. Soul-winning is not a matter of indulgences, it is an unselfish joy over progress of God's kingdom and congratulations to the one who benefits thereby.

The man who speaks for God loses half his power if his life does not indicate that he speaks with personal knowledge, power and authority.

Therefore the preacher especially needs to practice the presence of God in his soul. All persons who have respect for righteousness enjoy being with a holy man. You may disagree, but I said a holy man, not a bigotted man, a man who would like to associate with Jesus Christ if he were here with us on earth.

NOT A MATTER FOR PRAYER. (740)

In a certain town where two brothers are engaged in a flourishing retail coal business a series of revival meetings were held, and the elder brother of the firm was converted.

For weeks after his conversion the brother who had lately "got religion" endeavored to persuade the other to join the church. One day, when the elder brother was making another effort, he asked: "Why can't you, Richard, join the church as I did?"

"It's all right for you to be a member of the church," replied Richard, "but if I join who's going to weigh the coal?"—*Ladies' Home Journal*.

THAT YE MAY INCREASE MIGHTILY.

Deut. 6: 3. (741)

A Bible Society colporteur writes from South America:

One man not only bought a Bible, but paid for several more, insisting to his men (he was a brick manufacturer) that they should buy and read them. He said to me "We of the Latin race are not inferior to the Anglo-Saxons, but this (holding up the Bible) has made you what you are."

Noiselessly as the spring-time

Her crown of verdure weaves,
And all the trees on all the hills

Open their thousand leaves;

So without sound of music

Or voice of them that wept,

Silently down from the mountain's crown

The great procession swept.

Amid the noblest of the land

We lay the sage to rest;

And give the bard an honored place,

With costly marble drest,

In the great minster transept

Where lights like glories fall,

And the organ rings and the sweet choir sings

Along the emblazoned wall.

THE SERVANT OF THE LORD.

Deut. 34: 5. (742)

Millet, the peasant painter of France, painted pictures of wonderful beauty and pathos, but they did not sell. His wife and children needed food, and he himself suffered all the pangs of poverty. He was denied by poverty the privilege of visiting his mother. Friends wrote him entreatingly: "It is necessary to make some concessions to leading and paying taste." He refused to lower his work to the false and impure taste of that age. Therefore it is that he is one of the immortals today.

Blind unbelief is sure to err,

And scan his work in vain;

God is his own interpreter.

And he will make it plain.

—Wm. Cowper.

Israel had presumed to go up into this mountain-top without the presence of Jehovah, without the Ark of Covenant, and without Moses. Yesterday they had been taught the lesson that their seeming weakness would be real strength, if Jehovah were among them. Today they had in bitter experience to find out this other and equally painful truth—that their seeming strength was real weakness. Smitten and discomfited by their enemies, they fled "even unto Hormah."—Edersheim.

THE STORY COMPLETED. (743)

Num. 14: 1-35. The sentence of exclusion from the land was but the necessary consequence of the temper and character which the refusal to advance had betrayed. Such people were not fit for fight. A new generation, braced by the keen air and scant fare of the desert, with firmer muscles and hearts than these enervated slaves had, was needed for the conquest. The sentence was mercy as well as judgment; it was better that they should live

in the wilderness, and die there by natural process, after having had more education in God's loving care, than that they should be driven unwillingly to a conflict which, in their state of mind, would have been but their butchery. None the less, it is an awful condemnation for a man to be brought by God's providence face to face with a great possibility of service and of blessing, and then to show himself such that God has to put him aside, and look for other instruments. The Israelites were excluded from Canaan by no arbitrary decree, but by their own faithless fears, which made their victory impossible.—Maclaren.

Num. 14: 40-45. Yesterday the Land of Promise so close at hand as to be almost within sight of those mountain ranges, was literally theirs. Today it was lost to them. Not one of their number was even there to see it. More than that their carcasses were to fall in that wilderness! All this simply because they would not go forward yesterday! Let them do so today. If they had then done wrong, let them do the opposite today, and they would do right. But it was not so; and never is in kindred circumstances. The wrong of our rebellion and belief is not turned into right by attempting the exact opposite.

One day my little Ethel put her arms around my neck, her blue eyes full of love, and said:

"Papa, did God make you?"

"Yes, baby," I said, "I suppose he did."

Then seeing her own pretty face in the glass, she said:

"Did he make me, too?"

"Of course he did, sweet."

"He's doin' a great deal better lately, isn't he, papa?"

HOW EVEN THE DEAF ARE MADE TO HEAR PERFECTLY IN THE MODERN CHURCH

The final perfectment of the Stolz Church Electrophone makes it possible nowadays to so equip a church that its deaf members can hear the service perfectly in any part of the auditorium. The apparatus consists of a sound transmitter which is placed near or on the pulpit and connected with tiny sound receivers in the pews of the deaf members by means of invisible transmission wires.

Exhaustive tests have proved the device to be all that is claimed for it. It is practically invisible, able to serve any number of deaf people in every and any part of the building, has great power in sound transmission, enabling even the deafest person to hear the entire service with great clearness, is easily installed, does not mar the edifice in any way, is always in order, needs no supervision, and finally is so reasonable in cost that any church or the members thereof can afford it. We are willing to make a free trial installation, under certain conditions, in any church in the country, and pastors, church officers, and others interested are invited to write for full particulars. Stolz Church Electrophone Co., 938 Stewart Bldg., Chicago.

Preacher's Scrap Book

HER CHOICE. (744)

"Now, girls," said an ardent Sunday school teacher, "I want you each to choose some character from the Bible whom you will emulate. Edna, you begin by telling us your choice."

Edna was a very fat little girl and had been often teased on account of her excessive plumpness. "I choose," she said, "the man who was weighed in the balance and found wanting."—*J. M. Hendrickson.*

OFFERING TAIL ENDS. (745)

In the middle of the summer season tails of sick cattle are principal native offering at Saint Herbot, a small parish not far from Paris, France. The annual cattle fair brings together a great number of dealers from all parts of Brittany. Business goes on from early morning until three o'clock in the afternoon when every one adjourns to the church and joins in the service at which the benediction of heaven on the worshipers' heads is implored. The custom is for the breeders to cut off the tails of sick animals and lay the tails on the altar, the idea being that this ceremony will restore the sick animals to health. The tails are afterwards sold and considerable money realized from the sale. Many people are just this way toward God. The poorest products of their life they give to God, and make themselves believe that is giving. To give the tailings of the threshing floor is to give chaff. To give the tailing of the reduction mill is to give the low grade ore. To give the tail ends of anything is to give the poorest. Are you not ashamed to put God off with the tail ends? Giving five cents, when you could as well give a quarter in the collection plate is simply giving the tail end of your pocket book. Giving the minimum of service when the maximum could as readily be given, is to give the tail end of service. To lay such gifts upon the altar, to lay such services before God and call it a sacrifice, a worship, is blasphemy. The world does not want tail end service. Open handed, open hearted service is at a premium.

A WEED WORTH MILLIONS. (746)

The cultivation of the sisal plant in the Bahama islands has increased so much in the last few years that these islands will be brought to a position of great commercial importance in the world. The sisal has grown wild on the islands and has been looked upon as one of the greatest of pests. An acre of land will produce for 12 to 15 years. The fibre of the plant has been found to be the firmest and whitest of rope fibres. From a weed, the pest of the islands, the sisal plant has become one of the important items of commerce. "Only a drunkard," you say, yes, but his soul is worth worlds in God's sight. Only a "bum," you say, but Jesus thought him worth dying for. "Only an outcast," you say, but there is a spark of the Divine in him. Only a human weed, but its Creator knows its real value. Was it worth while to cultivate a Jerry McAuley? Was it worth while to train up a Sam Hadley? Was it worth while to redeem a John Bunyan? The value of that life which grew as a weed, was

discovered in Bedford jail and the world through Pilgrim Progress has been brought nearer the celestial city. That weed which grew rank on the water front of New York city was cultivated with the gospel and the McAuley Mission blossomed out to bless thousands of unfortunates. And what shall we say of John B. Gough, Francis Murphy, Gipsy Smith, Mervin Trotter, all weeds that grew rank in the soil of sin but transplanted into the rich, alluvial soil of the gospel redeemed thousands, yes, millions, from lives of sin. Only a weed? That depends how you grow and how you are used.

KILLING WEEDS. (747)

The briny waters of Great Salt Lake have been tried by the Southern Pacific Railway for a novel purpose and with remarkable success. Stored in tanks the fluid has been hauled over the line by water trains and sprinkled upon the right of way. Under this treatment the weeds, the bane of the section hands, have withered and died. After an experiment of sixteen months the scheme has now been permanently adopted. This briny water is a water which brings death to those things it touches. There is a water of which we are told which brings life, higher than any material life, the Water of Life. It was made known to the world through the Divine teacher. At Jacob's well in the center of Palestine he declared himself to be the Water of Life. The weeds of sin in the soul are best destroyed, not by the infusion of something more noxious, but by the infilling of the sweet graces of life.

SCALING HEAVEN. (748)

The poets fabulously fancied that the giants scaled Heaven by heaping mountain upon mountain. What was their fancy is the truth of the Gospel. If you would get to Heaven, you must climb thither by putting Mount Zion upon Mount Sinai.—*Bishop Hopkins.*

DEFINITION OF PRAYER. (749)

Genuine prayer is a believing soul's direct converse with God. Phillips Brooks has condensed it into four words, "A true wish sent Godward."

PATIENT IN WELL-DOING. (750)

We never know just how near we are to victory. The chairman of one of our great mining companies was telling us a little while ago how very near they were to overlooking the wealth of a great estate. They had been working for a long period, and the labor appeared to be absolutely fruitless, and one day, when the purpose to cease work was almost ripe, and the settlement was to be left as quite a hopeless sphere, the manager was at the facings, speaking to one of the workmen, and idly playing with the facing with his walking-stick, when a small quantity of the soil tumbled down, and lo! the long-sought-for vein was discovered. They were purposing relinquishing the labor when the gold was only a hand's breadth away. This is even so in the searching for souls. When the work appears hopeless, we may be within an inch of victory. One more try, and we may be at the gold. "Lend, never despairing."

Lev. 26: 33.

In Hartford, Connecticut, I attended a Saturday service in the Jewish synagogue. There were business men by the score who had left their banks, stores, and factories at the busiest hour of the day to worship on the Sabbath of their forefathers. As I sat there and listened to the monotony of the Rabbi, reciting the Hebrew Scriptures, I did not know what he said, but I did know that his presence and that of his congregation were the fulfillment of prophecy written more than three thousand years ago. Frederick the Great asked a learned man to give him in one sentence a good reason for his faith in Christianity, and his reply was, "The Jews, your majesty."

THE ROAD TO HEAVEN. (752)

Mr. Amos Boggs had his own ideas of sermons. When asked his opinion of the learned discourse given by a clergyman from the city, he stroked his beard and replied: "If there was anybody there that calculated to find out the road to heaven, they'd have been a mite disappointed, I reckon," he said slowly; "but, if they wanted to know how to get from Egypt to Jericho and back, they'd have found out. It jest depends."

BISHOP DUDLEY AND THE HUNTER. (753)

The late Bishop Dudley, of Kentucky, was once on a hunting expedition near Louisville and happened to fall in with a local Nimrod whose unconcealed admiration of the city man's marksmanship paved the way for further conversation.

"What's your name?" the countryman finally inquired.

"Dudley," was the reply.

After some exchange of incident and experience, the bishop's interlocutor hazarded, "Say, Dudley, what business do you follow?"

"I'm a preacher."

"Oh, get out! What are you giving me?"

"But I am. I preach every Sunday."

"Where?"

"In Louisville."

"Well, well; I never would ha' thought it. You ain't stuck up a bit, like most of the preachers down this way."

An invitation to hear this new-made acquaintance preach was accomplished by a scribbled card, and the next Sabbath saw the rustic in his "Sunday best" ushered into the bishop's own pew, where he listened intently to both service and sermon.

He was manifestly amazed afterward to have the orator of the morning come down to greet him as cordially and familiarly as in the woods. He managed to stammer his thanks and added: "I ain't much of a judge of this kind of thing, parson, but I riz with you and sot with you and saw the thing through the best I knew how, but all the same if my opinion's wuth anything to you, the Lord meant you for a shooter!"—*Chicago Tribune*.

A writer in *Christian Work and the Evangelist*, in an appreciative article on the Southern preacher, thus describes a touching incident that occurred at the baptism of four infants:

The saintly man of God who ministered that day is a never-to-be-forgotten figure. After the sacrament he said in loud yet tender words:

"I would like to have the mothers in this congregation come forward in file and lay their hands on these little heads in love and prayer. God only knows what its after result may be."

Simultaneously, the mothers old and young were on their feet, with strong emotion depicted in their faces. Perhaps some twenty had passed, touching the little heads, when one sweet-faced woman stooped and kissed the four upturned faces of the babes. The effect was magic! The men were on their feet in a moment, singing, praying, sobbing, while with an ecstasy of feeling every woman in the crowd followed suit to that woman's kiss. You should have seen that woman's face! As a bit of tender by-play, we saw the pastor wring the hand of the exemplar, saying, "God give thee the kiss of peace, my sister!"

JOHN WESLEY AND THE FOOL.

(755)

Many brief and telling replies are laid to the account of Douglas Jerrold. It will suffice to recall one. "What's going on?" said a bore, stopping Jerrold in the street. "I am," and the speaker suited the action to the word. Akin to this was the answer of John Wesley to the blustering swaggerer who pushed against him on the path, with the insulting remark, "I never make way for a fool." "I always do," said Wesley, quietly stepping aside and then placidly pursuing his way. Brief and witty was the reply of a Catholic cleric to an opponent in argument, who had declared his disbelief in purgatory. "You might go further and fare worse," was the ecclesiastic's parting shot.—*The London Globe*.

IDIOTS. (756)

A little meeting house in Breconshire. It was a hot summer evening, and the minister prosed on interminably, till, pausing to look around, he found everybody had gone to sleep but the village idiot. "Nobody," he exclaimed reproachfully, "is listening to me but one poor idiot." The idiot immediately rose and said: "If I were not an idiot I should not be listening to you," and marched out of the building.—*Spectator*.

The foregoing recalls a case in this country, says the *Christian Advocate*. A minister was preaching to a large congregation and supposed he saw a drunkard in the room. He began to denounce him with great zeal, when a woman arose and said, "He is not drunk; he is an idiot; he is always so." This has been used by some ministers since in rebuking disorderly persons.

THE ECCLESIASTICAL YEAR—JULY

G. B. F. HALLOCK, D. D.

Fourth of July

Love of country, like love of home, has from the earliest times, ever since there was any national or corporate life, appealed strongly to the imagination of mankind as a noble sentiment, and has been practically illustrated by many examples of heroic devotion. Patriotism has come to be the expected thing among all civilized peoples. The average man would feel insulted if any doubt were raised as to whether or not he were a patriot.

And yet patriotism, contrary to the opinion which many people seem to entertain, is not a thing to be taken for granted, nor is it an interest which supports and runs itself. The natural selfishness of the human heart is so great, and the blindness of humanity to its own highest interests is so persistent that only by virtue of the frequent renewal of the springs and sources of patriotic fervor can a healthy and hearty national life be maintained, and the corruption and decay of society be prevented. Many empires and states have waned and weakened, and many dynasties have fallen into irremediable ruin, because where power was increased character was not cultivated, where wealth accumulated men decayed, where a few grandees proclaimed "We are the State," the populace reveled or rioted in coarse self-indulgence, careless of civic duties, reckless of the future, and bent only on individual profit or pleasure.

In order that patriotism may be renewed and reinforced anniversaries of the nature of Washington's and Lincoln's birthdays, Memorial Day and Fourth of July may wisely be celebrated. Let us make sure that the foundations of patriotism are constantly renewed, lest the supply of that precious sentiment run out when most the country needs its blessing.

TEXTS AND THEMES.

Men Who Made America: "A man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place as the shadow of a great rock in a weary land." Isa. 32: 2.

Pure Patriotism: "And not for that nation only, but that also he should gather together in the children of God that were scattered abroad." John 11: 52.

Twin Foes of the Republic:—The Saloon and Mormonism: "They shall not hurt nor destroy in all my holy mountains; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 9.

Conquered with the Cross: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6: 14.

The Land We Love: "Blessed is the nation whose God is the Lord; and the people whom he has chosen for his own inheritance." Ps. 33: 12.

True National Greatness: 1 Kings 10: 1-9.

A Staunch Patriot: Neh. 2: 1-8.

What Should Be Our Attitude Toward Our National Sins? Neh. 1: 6.

Every Citizen's Part: "Go through, go through the gates, prepare ye the way of the

Vacation

people, cast up, cast up the highway; gather out the stones, lift up a standard for the people." Isa. 62: 10.

National character is no accident. It is not won without a steady and determined effort. It does not rest wholly with the men in high office. Every citizen has his part in shaping it, and must do his part faithfully.

Consecrated to Our Country: Isa. 62: 1-12.

First, be assured that this is God's world, and that all good earthly governments exist for the protection and development of mankind. Study the Bible and history to learn God's will. Visit, if possible, historic places. I shall never forget visiting, with my mother, the heights of the little town of Groton, Conn., opposite New London, and listening to her story of the heroes who fell at the massacre on that spot September 6, 1781. A solid granite monument, similar to the Bunker Hill monument, marks the place.

This is one way to learn history. Another way is to read the biographies of great men. Another is to study the national flag, "Old Glory," which means so much to the world. If we know the past, we shall be inspired to equal devotion to the present.

If government is bad we, the people, are to blame. Possibly the church and good people are asleep or lazy. It behooves us to talk, write, speak, and act for good government. Always attend the caucus and primary meetings. Vote for clean, brave men, clean politics, clean streets, clean books, clean homes, clean sports, clean lives. In this way we may be consecrated to our country.—E. M. Warner.

POINTED QUOTATIONS.

Where the teachings of Christ are the guiding principles of man's endeavor, there must be the nearest possible approach to the idea of good citizenship.—Hon. J. G. Cannon.

The heroism of the days to come must grow out of the heroism of the days that have been.—O. W. Nixon.

It seems to me that the most important duty of the citizen in time of peace is in forming and shaping that public opinion which after all governs all governments.—Hon. H. B. F. Macfarland.

Our country, right or wrong. When right, to be kept right, when wrong, to be set right.—Carl Schurz.

A little group of wise hearts is better than a wilderness full of fools; and only that nation gains true territory which gains itself.—John Ruskin.

It is even a graver offense to sin against the commonwealth than to sin against an individual.—President Roosevelt.

George F. Hoar said of his grandfather, Roger Sherman, that he was "content to cause great things to be done for his country, but cared nothing for the pride and glory of having done them."

Several brewers of Evansville, Ind., discharged some of their employes because they

were members of the State militia and at the call of the governor had assisted in quelling a riot. Such a course is anarchistic.

A true Christian must be a good citizen, awake and energetic, not merely passive and content in a consciousness of self-righteousness.—The late Governor Higgins, of New York.

MY COUNTRY.

O God, look down upon the land which thou hast loved so well,

And grant that in unbroken truth her children still may dwell;

Nor, while the grass grows on the hill and streams flow through the vale,

May they forget their father's faith, or in their covenant fail.

Keep, God, the fairest, noblest land that lies beneath the sun—

"Our country, our whole country, and our country ever one."

—*Pittsburg Christian Advocate.*

THE LAND WE LOVE.

"Blessed is the nation whose God is the Lord; and the people whom he has chosen for his own inheritance." Ps. 33:12.

This country of ours is a goodly heritage. Its providential beginning, splendid history, varied and expansive domain, glorious institutions, beautiful form of government, exalted national spirit make every patriotic citizen proud of our country and our flag. Whosoever has the good fortune to live in this land of liberty and freedom should stand for the nation's welfare at any cost. Said Washington, "Citizens, by birth or choice, a common country has a right to consecrate your affections." It was the immortal Lincoln who declared, "Save the Union, Constitution or no Constitution." General Grant said firmly, but kindly, to the representatives of the Southern Confederacy, "Come back on one condition—an unconditional surrender." It is to be hoped that the sentiment expressed by Daniel Webster will ever prevail, "The American Union, now and forever, one and inseparable."

I. Time has not diminished our love for America. Probably the fires of patriotism burn more brightly upon the altar of the nation's heart now than ever before. New interest gathers about Independence Day. We have achieved another victory over the unrighteous oppressor, and for liberty and justice to our fellow men. The Stars and Stripes today float over the islands of Cuba, Porto Rico, and the Philippines, which have providentially become open doors for the introduction of the gospel of Jesus Christ, whose purpose is to emancipate the oppressed and downtrodden from all forms of bondage and injustice. This aspect of affairs gives a new interest to our land which causes the pulse of our nation to beat quickly and the hearts of the people to burn with high and exalted patriotism.

II. We have every reason to be proud of our country. Our victories in war and our triumphs in peace have been worthy of our civilization. With all our defects and sins our progress, growth, philanthropy, popular education, citizenship, civic righteousness, and love

of liberty place us high among the nations of the earth. We have stood the strain of diversified nationalities, the test of internal war, the pressure of a marvelous growth, and the evils of organized corruption. Thus far we have withstood the strain against us from without and from within our borders. It would seem that our fathers who landed at Jamestown, in 1607, and at Plymouth, in 1620, laid a good foundation for this republic in the abiding elements of liberty, justice, equality, and faith in God. These germinal forces have continued with us to give stability and permanency.

III. We may also boast of the vast extent and wealth of our territory. The area of the United States is estimated to be 2,970,000 square miles, possessing marvelous productiveness of agricultural and mineral resources.

IV. We may also be proud of our national spirit, which represents love of freedom and sympathy for the oppressed who are struggling for liberty and justice in all lands. But especially have we reason to rejoice over the fraternal feeling that exists throughout all the sections of our land. The North and South are one again, and, to a large extent, the animosities of the past have been left behind in the common effort to preserve the honor of our country and her flag against the insult and unrighteousness of an external foe. This year the Fourth of July will have a new interest and a new glory, in which both the boys of the North and of the South who fought about Santiago and Manila will celebrate this great national anniversary.

V. But let us beware that in our rejoicing and celebration we do not lose sight of the great evils and perils that beset us as a nation. Intemperance, Sabbath desecration, degraded manhood, are the foes which seriously threaten us. While we have destroyed others by force of arms, we are destroying ourselves by permitting the existence of social evils and organized iniquities that are degrading our best manhood and womanhood. While we glory in this beloved country of ours, let us watch all her foes with a jealous eye, and be heroes in the moral battles to be waged for truth, righteousness, and real liberty. It seems clear that God has a great mission and future for this Christian nation, if she shall seize her opportunities and discharge her obligations. "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his inheritance."—R. T.

THE BIBLE AND THE FLAG.

"And as ye go, preach." Matt. 10:7.

There never was a time when the flag needed the Bible more than today. Never before has any nation so rapidly multiplied its wealth, never have individual private citizens possessed or controlled such power. Our political equality renders our social inequality the more prominent by contrast. If that inequality should be still further increased by illegitimate methods, it would become insupportable. That flag shall not go down in the revolution, peaceful or forceful, requires in the people a self-control which the Bible only inculcates and assures. The citizenship which above all things is needed today, is

"Though deep, yet clear; though gentle, yet not dull;
Strong without rage; without o'erflowing, full."

Only a people as patient as just can accomplish large results by peaceful means, or correct abuses without destroying the edifice.

Whether the Constitution follows the flag is not so important a question as whether the Bible does. Patriotism is a virtue only when wedded to philanthropy. The sole imperialism which can be justified is that which is beneficent. Barbarians may not need the suffrage, but all men need justice, and the American soldier who plants his flag upon new soil should carry a New Testament in his knapsack. We do not believe that God ever set aside this vast continent of ours as a perpetual preserve for a few thousand naked and painted savages, but at the same time, whosoever takes possession of it must justify possession by conduct. Christian Americans never will be satisfied to plant the flag upon the islands of the sea simply to promote the expansion of commerce, but they will rightly insist that the greater the power of our flag, the more human must be the acts of the government supporting it.

The Bible was here long before the flag, and without it the flag had never been. It was the Bible which taught our fathers that all men were equally the children of heaven, and equally responsible before the bar of judgment. It was the Bible which gave to them the model of "a church without a bishop and a state without a king." It was the Bible which banished from our continent artificial distinctions of classes, so that in our favored land, as in Israel of old, there should be neither lord nor serf, neither noble nor plebian. This Bible lay open in every school house, and it was out of its open pages that the children of the land drew their principles of liberty, equality and fraternity upon which the nation was subsequently built. The last generation removed the Bible from the school and placed the flag above it. Can the flag still fly there unless supported by the Bible below it?—*The Interior*.

THE GLORIOUS FOURTH.

Our proud Liberty Tree rooted about Plymouth Rock, and lifted its fronded crest among the nations, is a good deal of a date palm. Among its annular dates are 1492, 1620, 1776 and 1861-5. A few of its lunar dates are February 12, February 22, May 30 and, above all, July 4. Its supreme honorary fruit ripened and fell when John Hancock signed his name to the Declaration of Independence, July 4, 1776, saying, "There, John Bull can read my name without his spectacles!"

One thing about our national palm dates is they are so new. The dew is wet upon them. We are not to be sought among "the vestiges of creation." Only some four short centuries have passed since Columbus so kindly discovered us. Less than three hundred years separate us from Plymouth Rock. Thirteen decades carry us back to "The Cradle of Liberty," whose creaking one can readily hear. A bridge of forty arches spans the space from where we stand to Appomattox Courthouse. So that Miss Columbia is not an old maid, but a sweet, rosy, blooming maiden. No; we have no old

ruins to boast, no historic antiques to point to; but we do have a few interesting novelties, a few precious curios, and the chiefest is the glorious Fourth.

Benjamin Franklin's plan of Colonial Union was adopted at Albany, July 4, 1754.

The annexation of Texas occurred July 4, 1845; and the Hawaiian Republic was proclaimed July 4, 1894.

There is a Presidential luster about the glorious Fourth, of tender interest: Three of our Presidents died on July 4, while a fourth caught his fatal illness on that day, dying a few days later.

Two of these, namely, John Adams and Thomas Jefferson, died July 4, 1826, within a few hours of each other, on the fiftieth anniversary of the nation's natal day. Both were signers of the Declaration, Jefferson drafting it, and Adams seconding its adoption, the former dying at eighty-three and the latter at ninety-one years of age. "Is this the Fourth?" were Jefferson's last words. And among Adams' last words were, "I give you Independence forever."

On July 4, 1848, was laid the corner stone of the Washington Monument at the Capital, a memorial to our first and greatest President, and thirty-seven years later, in 1885, on Washington's Birthday, it was dedicated. It stands today 555 feet 5½ inches in height, the tallest stone structure in the world, exceeding in height by 100 feet the next tallest, namely, the Great Pyramid, which stands 450 feet in elevation. So that one of our many tall presidents is commemorated by the tallest monument, the corner stone of which was laid on the tallest day in the calendar of time to the honor of the tallest country under the sun.

A second class of rays beaming from the glorious Fourth are martial in character, and of more recent date.

July 4, 1861, dawned ominously amid war mutterings, but was brightened by a splendid outburst, for on that day, at the call of Lincoln, Congress convened in special session, the only time in our history that the day has been chosen for such a purpose, and at once Lincoln sent in his message, asking for 400,000 men and \$400,000,000 to prosecute the Civil War.

July 4, 1863, two years later, brought with it Gettysburg and Vicksburg, which turned the tide of battle in our favor, the war for the Union being thus practically won on a July 4.

As a fitting climax to these war memories, it was on July 4, 1868, that President Johnson issued his Amnesty Proclamation to those who had been on the Confederate side, thus leaving lingering in our ears not the barking of "the dogs of war," but the cooings of the gentle "dove of peace."

Our recent war with Spain narrowly missed being won on July 4, 1898, for just twelve hours before that day Cervera's fleet was sunk off Santiago harbor.—Rev. S. B. Dunn.

LIVE FOR HER.

Governor Folk told of a St. Louis citizen who joined in singing "America" at a banquet, and who at the close said, "I could die for my country." Three weeks afterward he was before the bar of justice for having bribed the

municipal assembly to grant a railroad franchise. What is needed is men who are willing to live for their country—honestly, and with only the same chance to make money that every other man has.

RELIGION AND PATRIOTISM.

The convention which framed the constitution for the new State of Oklahoma adopted the following preamble in the face of some ridicule and opposition: "Invoking the guidance of Almighty God, in order to secure and perpetuate the blessing of liberty, to secure a just and rightful government, to promote mutual welfare and happiness, we, the people of Oklahoma, do ordain and establish this constitution."

THE DECLARATION.

What has happened to the Declaration of Independence since its signing is recounted by William H. Michael, formerly of the state department at Washington. In 1789 Congress authorized "the secretary of the department of foreign affairs" to take charge of it, along with other records, books and papers of the Continental Congress. The same year the department of foreign affairs became the department of state, which has, to all intents and purposes, remained the depository of the Declaration ever since. The great document was from 1841 to 1877, however, deposited in the patent office, for many years a bureau of the department of state, and was allowed to remain there after the patent office was placed under the interior department, the old department of state not being fireproof, while the patent office building was believed to be so. After the present fireproof state, war and navy building was finished the Declaration was returned to its legal depository.

Until 1894 the Declaration was framed and displayed in a steel cabinet in the library of the department of state, where all visitors might see it, but in that year it was hermetically sealed in a frame and placed in a drawer of another steel cabinet constructed to protect also the original signed copy of the Constitution. Here the Declaration still remains, locked and sealed by order of the late Secretary Hay, and it is no longer shown to anyone, except by special direction of the state department.

Vacation

Again the seasons have rolled round and what is known as vacation time is at hand. The schools and academies, the colleges and universities have closed their halls for another year. The courts of law have suspended most of their active work, save such as must be attended to. Shops and offices are planning to give their men some relief from daily toil. Professional and business men are going away for a time from the daily round of their busy lives. From the towns and cities there is an exodus of those who can possibly get away to country or mountains or seaside. Change and recreation is sought somewhere and somehow by all those who possibly can obtain it. A goodly number have to stay at home and make the best of it amid heat and dust.

Our modern life has now in it so much of stress and strain that the vacation seems a

necessity. In the olden days when the pace of business and professional life was not so fast, there was less need of the rest and season of recreation which has now become so imperative. The human machine of body and mind is now driven so hard that rest is needed to save from collapse.

The question of when and how vacation may be best spent must be left to each one's taste. In general an entire change of scene and occupation is desirable. To get away from business for the man, and to be set free from household cares for the woman, is most desirable. To obtain change of air, and diet, and scenery is of importance. There are hundreds of places which provide for the taste and peculiarities of every one. The watering place, and the lonely mountain side, the quiet country retreat and the busy city centre all make their claim to supply the need.

The season gives opportunities to pastors to give their people many important reminders and appreciated advice. Young and old will be helped by one or more messages on the theme of vacations, their benefits and dangers, their duties and privileges. Also in the process the minister may get recognition of the justification for his own vacation. This may sound selfish; but is none the less important.

TEXTS AND THEMES.

Vacation: Its Benefits and Dangers: "Then they that were scattered abroad went everywhere preaching the word." Acts 8: 4.

The Ethics of Holidays: "Come ye yourselves apart into a desert place and rest a while." Mark 6: 31.

Sermons in Shoes: "As ye go preach." Matt. 10: 7.

The Holiness of Holidays: "I will give you rest." Matt. 11: 28.

REST.

The land had rest, and he had no war in those days because the Lord had given him rest." II Chron. 14: 6.

"Come unto me, all ye that labor and are heavy laden. Take my yoke upon you and learn of me, and ye shall find rest unto your souls." Matt. 11: 28, 29.

Asa is a royal example of the homely, happy virtues. His kingdom was happy in "having no history." He showed the spirit which Christ inculcates in his invitation to rest.

I. Rest is of the mind as much as of the body. One may lie upon the silken couch, but will find the sleeplessness of a troubled spirit no easier there than on the hardest bed.

"The Isles of Quiet lie behind the years,
Hoar sages say it; but for all the tears
I doubt the saying of the seers.

"I think that whoso seeks them here shall find,
That all with open, patient heart and mind
Shall drink their peace from sun and wind."

II. Rest and work go together. One sleepless night is enough to show that rest is not in inactivity. It is rather in normal activity. It is the smooth running of the engine, the strong headway of the ship when the men have cleared up the disorder of embarking.

Rest follows work as its condition, as in the Fourth Commandment, which begins by commanding six days of toil, and so-makes the seventh day of rest possible. The sleep of the laboring man is sweet. Christ calls to his rest those that "labor and are heavy laden."

On the other hand, good work depends upon preceding rest. A good day's work is hardly possible to the man who has not had a good night's rest. Rest is the other side of the strenuous life.

III. The moral meaning of rest. We need rest for time and quietness to see where we are. Rest is ceasing from the exertion of our own care, and trusting to forces beyond ourselves. So the sailors sleep in their hammocks, trusting to the good captain and the good ship. So the farmer "waiteth patiently for the harvest," having done all his planting and cultivating, trusting to the sure working of the forces of nature. Old Dr. Howes asked the children, "What season is this? What season will come next?" and when they answered: "This is spring; the next season will be summer," he asked, "How do you know?" and Henry Champ, afterwards well known as "The Knightly Soldier," held up his hand, and answered, "Because the Lord has said that 'while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'"

Our just confidence is in God; and "this is our rest forever," when we have a right to trust him, and "enter into his rest."—F. N.

HOW CAN A MINISTER GET THE MOST OUT OF HIS VACATION.

1. Depends on health, tastes, present conditions and plans for future. Pastor's vacation is a trust. I bring back most from natural scenery, climate, quiet, regular hours, out of door life, some play, helping the farmer, long walks and fellowship with nature—not killing any creature—bicycling where roads are good. Every day some good books, not all theological; cheerful company in moderation, neither frivolous nor talking shop; worship in the village church; a little preaching; hill top views of new season's work; still hours with God and great truths. Vary at times by a long trip to study the world at large.—J. Francis Cooper, D. D.

2. The minister should take for his vacation motto Walt Whitman's words: "I loaf and invite my soul." There is truth in a wise man's remark: "Never so busy as when idle." The farmer will tell the preacher that the land that has borne good crops is not idle when lying fallow; for it is then undergoing important changes. The minister's vacation is to relieve the overstrained bow of its tension, to relax the over-tense strings of the musical instrument. This is best done, as we believe, by giving one's self to the companionship of the poets, to drink in the tonic and inspiration of their verse, and by communions with the scenes of loving-hearted Mother Nature—watching the clouds drifting across the blue of the sky, hearing the birds sing, strolling by the brook as it ripples in music adown the hillside, etc.—John Ried Shannon, D. D.

3. Just rest—then rest again! To love human kind sincerely for eleven months, get

away from them for one. To like "folks" you must sometimes avoid them. Go to lakeside, seashore, mountain or farm. Begin the day with thirty minutes' reading of the old Book for your own good, not another's. With a prayer that your heart and soul and passion for your ministry may be made anew, while nerves and vigor, physical and mental, are being refreshed, then forget God for the rest of the day in the wonders of his world. Plunge into the sea, go a-fishing, drink in the wine of woods. Read, but not too deeply. Get out of the ruts. Be a boy again. Play with children. Don't over-eat. Don't work too hard at play. Then spend the last five days of your vacation at a Summer Conference and go in to win.—Eugene M. Antrim, D. D.

4. It depends upon the minister. If he is young and robust, he may get most by attending some good summer school, Chautauqua Assembly, or several camp-meetings, where he may extend his acquaintance with people whom it is an inspiration and pleasure to know. Should he be one who especially needs physical recuperation, then he may get greatest benefit by going where he finds least restraint and largest freedom to fish, hunt, swim, play simple games, read, lounge, sleep, in a quiet undisturbed retreat. Give me fishing, boating, bathing, where society demands are very simple.—Matthias S. Kaufman, D. D.

THE END OF VACATION.

From meadows dappled o'er with daisies,
Or sweet with scent of new-mown hay,
From woods amid whose tangled mazes
The laughing sunbeams dart and play,
From rippling brooks and river reaches,
From haunts of heather and of fern,
From giant cliffs and pebbly beaches,
Glad-hearted wanderers return.

The summer holiday is over—

The few short days or weeks or hours—
And homeward goes each happy rover
Beside the sea or 'mid the flowers.
Once more for all the path of duty;
But hand and brain are now made strong,
And steeped unconsciously in beauty,
Each heart retains its summer song.

THE TRUE VACATION.

If a man is a Christian at all he will be a Christian while sound asleep at midnight, just as surely as he is one at the midweek prayer-meeting, or while engaged in teaching his class in Sabbath School. The profane swearer is a profane swearer during his sleeping hours just as really as when wide awake, and when he is not saying a word he is the same evil-mouthed man as when pouring forth his stream of profane language. Silence and sleep and vacation do not make a change in the moral nature of men. It is right and well to take a vacation, but a bad man is not made good by temporary respite from his active wickedness, and a good man does not thereby relinquish his claim to be an active force for good.

No argument need be made for vacation. The advantage of it is generally accepted. There is a general readiness to admit the propriety of rest and recreation. It is not altogether a weakness of human nature to be so inclined. It is in the direction of good sense,

and tends to a wholesome self-preservation. Christ himself taught the lesson of the helpfulness of vacation resting, and all his disciples everywhere do well to learn it as practically as did the twelve.

But the twelve did not cease to be Christian learners and workers because they went apart and rested. The fact is that they were all the better toned up and prepared by means of it for their following and service of the Master. And so must latter-day disciples compel their vacations to render homage to Christ, and be the means of making them better prepared to do his will. People are prone to forget, however, that the primary meaning of recreation is re-creation, as the original idea of holy-day is lost in the ordinary holiday.

The Christian will find some opportunity for the direct service of Christ, while on his vacation, that will tell with great strength and clearness. The stranger's voice in the village prayer-meeting may make a great impression and tone up wonderfully the village pastor and his flock. The presence in the Sabbath School of a new face, and the help that the loving-hearted visitor may bring, may be an element to tone up the work for many weeks. The words of counsel and invitation to Christ, spoken here and there during the vacation, may be the means of turning some away from sinful worldliness or despairing dreariness, and may bring spiritual revolution to some hearts over which there shall be eternal joy in heaven. The word in season need not exhaust the one who speaks it, and it may vitalize unto eternal life the one to whom it is spoken.

The best of God's blessings be upon those who are seeking rest and recreation during the passing weeks: teachers and pastors, mothers and sisters, toilers in the offices and places of business. May the hand of God lead them as they go from home, and may the divine protection be over and about them to bring them back with freshened hearts and strengthened hands to the duties which stretch on and on through all the weeks of all the year.—*Herald and Presbyterian*.

How to Train Sunday School Teachers

One of the most hopeful features of modern Sunday school development is the effort that is being made by the state and national leaders of Sunday school work to promote teacher training. As illustrating what is being done we will describe the methods of the Michigan Sunday school association. A regular teacher training department has been erected, and placed in charge of Rev. S. T. Morris, of Grand Rapids, Mich. This department seeks to get in touch with county and township secretaries and with just as many superintendents and pastors as possible. The ultimate aim is a well organized teacher training class in every school, meeting at the same time and place as the Sunday school and constituting a regular department of the school.

Mr. Morris gives practical instructions for organizing such a class, in an article in the Michigan *Sunday School Advance*, from which we glean points of interest to pastors and superintendents generally. Mr. Morris says:

"Assuming that the necessity of having a teacher training class is seen and felt, the second step is to gather together in your home at some convenient hour a little company of those who ought to be interested in improving the quality of the teachers. This has been done in many different ways. Sometimes refreshments are served, and around the table the question is openly discussed."

ORGANIZATION.

The next step is to organize, by the election of a president and secretary-treasurer and the appointment of a membership and social committee, if it is thought that these committees would be necessary for the success of the work. A great number of classes fail because the work is taken too seriously, and not enough of the natural social spirit of the members is cultivated. The social side of the class, however, will vary according to the locality and conditions. Some of the most successful classes the superintendent has ever known, have been those that gave attention to the social side of their members. In this initial meeting it is sometimes possible to decide upon the course of study and the election of a leader. It is ordinarily best, however, to postpone this action until the second meeting, giving time to send for books and canvass the situation for a suitable leader if that action has not already settled itself. The superintendent of the teacher-training department keeps on hand a supply of Hamill's teacher-training books, which are promptly sent, postpaid, on receipt of twenty-five (25) cents for the set of two books. It is best to have a set of these books to be examined at the second meeting, or some course or courses of study to lay before the members. Begin actual study. Let the lessons at first be assigned with special reference to the ability to study them possessed by the members of the class. In every instance let the leader make clear all the various steps to be taken and the ultimate aim of the class, that is, to complete the course.

RECITATION METHODS.

There seems to be four methods of conducting a recitation. The *story telling* method, which is obviously best for little children, need not be explained here. The method by *analysis* is better suited for young people and in it the teacher reads the paragraph and then explains it to the class, using illustrations and questions as he proceeds, in order to make sure that he is understood, usually requiring a repetition of the facts at the close of the lesson, to see that they have been made clear. Third is the *lecture method*. In this the teacher does all the talking, presenting the lesson in the form of a lecture, setting forth its points in as orderly manner as possible, illustrating and amplifying his statements as he thinks best. Probably a great majority of teacher-training classes are conducted in this way because this is easiest for both teacher and pupil. It is at least true both in teacher-training classes and in adult Sunday school classes, that many members are retained in the class who would stay away if any other method were employed. Fourth is the teacher asked personal questions. This is the *question and answer* method. First

Hamill says that this is the best all-around method. In this method topic after topic of the lesson is taken up, the leader having the lesson and the scholars well in hand, drawing out the facts in a running fire of well-directed questions. The teacher of a class must decide for himself which combination of these methods he can use. To employ any one of these methods successfully will require tact, skill, and patience. I would say in addition to this that the teacher should be, as so many of our day-school teachers have learned to be, vivacious and sparkling. A diamond covered with slime is an ugly sight, but a diamond cut by an artist and held in the sunlight is a thing of beauty. Teacher-training classes should be conducted to give numerous opportunities to the members to "rest themselves," as Henry Ward Beecher used to say, "with a smile."

It may not be amiss to emphasize the winning points: They are in the organization, which makes the training class a democracy—the same principle that has given such power to the Baracas and the Adult Bible class movement.

Tithing and the Spiritual Life

(Continued from page 445)

in the fact that by such withholding, we divorce God from our business. Holy things being neglected, the business becomes unholy, and the curse follows, both for this and for other reasons.

Notice Christ's instructions: "Woe unto you Scribes and Pharisees, hypocrites, ye pay tithe of mint, anise and cummin, and omit the weightier matters of the law: judgment, mercy and faith. These ought ye to have done, and not to have left the other undone. Ye blind guides which strain at a gnat and swallow a camel." (Matt. 23: 23, 24.)

These men saw only the externals of other commandments: would they stand any better when the searcher of hearts measured them by the commandment on tithes? The law reads, "The tithe is holy unto the Lord." (Lev. 27: 30.) Christ says in this same chapter (v. 25), "Ye are full of extortion and excess." Dishonest dollars in the income, dishonest dimes in the tithe. If the income savors of extortion, how can the tithe be holy? They violated the tithe law when they omitted judgment.

They "devoured widows' houses." (v. 14.) When a Pharisee made a sum of money by foreclosing mercilessly on a widow debtor's house, could the tenth of that be "holy unto the Lord"? They violated the tithe law when they omitted mercy.

They were covetous. (Luke 16: 14.) The covetous man even if not dishonest or merciless, does business for the love of money, not for the love of God. The Greek word for "faith" signifies faithfulness, or fidelity to a trust. The covetous man does not administer his business as a trust from God. He fails in faith, and violates one part of the law even while he obeys another. Thus, we see that the "gnat" which they "strained out" (R. V.) was the sin of neglecting to pay on small things, a relatively trifling matter after paying on their cattle, herds, grain, etc., yet a matter that they "ought not to have left undone." The "camel" which they "swallowed" was the sin of not making their tithes holy, and when

Christ spoke of "judgment, mercy, faith" and "the love of God" (Luke 11: 42) he was merely specifying some of the things included in a holy tithe.

Now we can see why he called them hypocrites. He who does what he professes is not a hypocrite. The hypocrite professes what he does not do. If the law meant no more than paying one-tenth of income they obeyed it perfectly, and were not hypocrites. But we have seen that correct accounts and full payment are not all. They brought to the Lord's treasury the tenth of an income that was not gained in judgment, mercy, faith, and the love of God, and by that act said that it was "holy unto the Lord." This was hypocrisy.

To bring the matter more directly home to us, Christ says, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom." (Matt. 5: 20.) Wherever he shows us that they came short, there we must "exceed." For our own good God requires us to pay our tithes as accurately as did the Pharisees, but to go a step further: our tithes must be holy. They must include what the tithes of the Pharisees lacked. If Christ said, "Woe unto you" when addressing men that kept this law perfectly as to quantity, but violated it in quality, what would he say to the multitudes of our day who violate it in both quantity and quality?

Consider the testimony of experience. Those who obey this law, including its "weighty matters," realize the blessing that "there is not room enough to receive." The test of experience shows that the holy tithe is as far removed from empty ritualism or legalism "as the East is from the West." Its results show us that it is not a burden laid upon us by power, but a help given to us by wisdom, even omniscience: omniscience moved by love. In practice God sets his seal to the truth of Scripture. Steam vindicates itself as a physical power. So the holy tithe vindicates itself as a spiritual power. This is the testimony of individuals. It is the testimony of those churches that have adopted it as their financial system.

In a great revival, large numbers profess Christianity. After six months, how many have fallen away! Our revival labor is like that of Haggai's man that "earneth wages to put it into a bag with holes." Why? The causes are various: but conspicuous among them is the fact that they have not heeded the Divinely appointed way of making business a spiritual help, the holy tithe.

The greatest revival promise in the Bible with its condition is, "Bring ye the whole tithe into the storehouse . . . and I will pour you out a blessing that there shall not be room enough to receive it." The Great Commission from the ascending Christ is, "Go ye into all the world . . . teach all nations, . . . to observe all things whatsoever I have commanded you," and this is the condition of the promise, "I am with you always, even to the end of the age." While we neglect one of the "weighty matters" of his teaching, how can we expect him to be with us? We have seen what he commands about the holy tithe. When we unflinchingly teach this, and obey it, then will every task be a holy task; every day a holy day, and every legitimate employment a means of spiritual growth.

Prayer Meeting Topics

AUGUSTUS NASH

"THE MIGHTY WORKS OF JESUS."

Matt. 8:1-17.

I.—The Story of the Læper, Ver. 1-4.

1. Why was leprosy such a great affliction?
2. What did the leper think of Jesus?
3. How did Jesus treat him?
4. Why did Jesus give him such orders?
5. What was the gift Moses commanded to be offered? Lev. 14:1-8.

II.—The Centurion, Ver. 5-13.

1. What was the Centurion's trouble?
2. What did Jesus offer to do?
3. Why did he hesitate having Jesus visit his home?

4. What did Jesus tell the people about him?

5. What was his faith a prophecy of to Jesus?

6. What were Jesus' last words to the Centurion?

III.—In the Home of Peter, Ver. 14-17

1. How did Jesus happen to go home with Peter?

2. What trouble did he find there?

3. What did Jesus do for his mother-in-law?

4. How did she show her gratitude?

5. What did he do for the rest of the evening?

6. Who had already spoken of such deeds of mercy? Isa. 53:1-6.

2. Did Jesus do what they expected?

3. Why did he forgive his sins instead of healing his body?

4. What did the Scribes think of it?

5. How did Jesus prove his right to forgive sin?

6. What did the multitudes have to say?

II.—Two People in Great Trouble, Ver. 18-26.

1. What did the Ruler want of Jesus?

2. How did Jesus receive him?

3. What happened as they started for his home?

4. How did the woman think Jesus could help her?

5. What did he say to her?

6. What did Jesus find at the Ruler's home?

7. How did he show his power?

III.—Two Blind Men, Ver. 27-31.

1. How did the blind men appeal to Jesus?

2. Did he pay any attention to them?

3. What question did he ask them?

4. What did he do for them?

IV.—The Dumb Man, Ver. 32-34.

1. What was the matter with this man?

2. What did Jesus do for him?

3. What did the people think of it?

V.—Praying for Laborers, Ver. 35-38.

1. What was Jesus doing in the different towns?

2. How was he impressed by what he saw?

3. How did he describe the multitudes?

4. What did he urge his disciples to do?

STUDY II.

"THE MIGHTY WORKS OF JESUS."

Matt. 8:18-34.

I.—"Follow Me," Ver. 18-22.

1. What did one of the Scribes offer to do as Jesus was leaving?

2. What was the meaning of Jesus' answer?

3. How would this sound from the lips of a man who had done such mighty works?

4. What did another of his disciples want to do before following him?

5. What did Jesus mean by telling him to "let the dead bury their dead?"

6. Was Jesus too hard on this man?

II.—The Stilling of the Tempest, Ver. 23-27.

1. What danger threatened Jesus and his disciples as they were crossing the lake?

2. How could he sleep in such a storm?

3. Why was it wrong for them to be afraid?

4. How did Jesus show his power?

5. What impression did this make upon the disciples?

III.—The Two Gergesenes, Ver. 28-34.

1. What was the matter with these men?

2. How did the presence of Jesus affect them?

3. What was the meaning of their language?

4. Why do we have the story of the swine?

5. Why did the people want Jesus to leave their borders?

STUDY III.

"THE MIGHTY WORKS OF JESUS."

Matt. 9.

I.—The Palsied Man, Ver. 1-8.

1. How did this man's friends get him to Jesus? Mark 2:1-4.

STUDY IV.

"THE PARABLE OF THE SOWER."

Matt. 13:1-23.

1. Where did Jesus speak this parable? Vs. 1, 2.

2. What different kinds of "soil" did the "seed" fall into? Vs. 4-8.

3. What happened to the "seed by the wayside"? V. 4.

4. How did the "seed" that fell upon "stony ground" do? Vs. 5, 6.

5. What did the "thorns" do to the "seed"? V. 7.

6. What kind of harvest was gathered from the "good" ground? V. 8.

7. Who was the "sower"? Vs. 3, 18, 37.

8. What was the "seed"? V. 19.

9. What were the different kinds of "soil"? V. 19.

10. Who were the "wayside hearers"? V. 19.

11. How did the "stony ground hearers" receive the word? V. 20.

12. Why did they so soon fall away? V. 21.

13. Who was he that received the word among the "thorns"? V. 22.

14. Who experiences the "cares of this world"? V. 22.

15. Who are overcome by the "deceitfulness of riches"? V. 22.

16. What are some of the "cares of the world"? V. 22.

17. How do riches deceive people?

18. Who were the "good ground hearers"? V. 23.

19. Why does the word produce more fruit in some people than others? V. 23.

CHURCH METHODS DEPARTMENT

[Our readers are very generous in supplying material for our Homiletic Department, but we now have more than we can use for the next eight months. But we do need material for our Methods Department. Send us 300 to 500 words on something that you are doing, which has produced results. We are on the search all the time, and find a great deal but we want only the best in this department, and we believe that our readers are more capable of giving advice as to methods than any other class of preachers. Two preachers were mentioned in an issue of *The Congregationalist* recently for their activities. Both had contributed to our Methods Departments not long since.—Ed.]

PARENTS' DAY IN SUNDAY SCHOOL.

The weakest point in our Sunday School work of today is lack of the vital, co-operating, active interest of parents. Too often they are not in the Sunday School and know nothing of its work. They do not assist as they ought the teachers and officers in keeping their children in the school, in any preparation of the lessons, in promptness of attendance, or in applying the truths they learn. On the other hand we do not believe that Sunday School workers have tried as they ought to have done to enlist and enroll the parents in the schools. In the school of which the writer is superintendent we have tried a new method for bringing parents to the school and interesting them in it. It is by a somewhat frequent observance of what we term Parents' Day. A sample invitation is as follows:

Parents' Day.

Children's Day we celebrate in the Sunday School in June each year; but there is a new day we propose to celebrate. It is called

Parents' Day.

It will be observed in the

Brick Church Sunday School,

FITZBUGH ST., COR. ALLEN,

Sunday, April 26th,

AT 12 O'CLOCK, NOON.

Mr. and Mrs.

DEAR FRIENDS:

We earnestly desire that the parents of every scholar in our Sunday-school shall be present at the exercises of Parents' Day, Sunday, April 26th, from 12 to 1 o'clock.

You are most cordially invited and urged to come.

Ushers will meet you at the door and show you to good seats. Come even if you can stay only a part of the hour.

Teacher.

W. R. TAYLOR, PASTOR

C. E. F. HALLOCK, SUPERINTENDENT.

These invitations are given to the teachers in advance of time to be filled out. A week in advance of Parents' Day each scholar was given one of the cards to take home to his parents. By this means the event was thor-

oughly advertised, and every home got an invitation. We find the method a success, getting out on the particular Sunday many more of the scholars than usual, as well as a great many parents not already in the school.

Extra ushers are appointed, extra chairs are placed in a location advantageous for seeing and yet not too prominent. The superintendent gives a brief address of welcome, but the session of the school does not otherwise depart from the usual. It is not our purpose to have the visiting parents see the school on dress parade, but just as it always is, at its every-day work.

Just before the lesson the superintendent takes occasion to explain the arrangement of the school in its different departments, calling attention also to the many adult classes for men and women, inviting the guests into them. He also emphasizes the work of the Home Department, and urges any who feel they cannot attend the regular sessions of the school to join it.

At the close of the opening exercises the ushers and officers take the visitors to the various parts of the school, or try to lodge as many as possible in some of the large classes for adults. It is a method that will work in any school, and is very easily applied.

INTRODUCING MEN TO OTHER CHURCHES.

The following letter and card, used by Westminster Men's Club, of Westminster Presbyterian Church of Buffalo, N. Y., give suggestion of the importance of introducing persons moving from one community to another to some church in the new community, and of a good way to do it.

Westminster (Men's) Club

OF

Westminster Presbyterian Church,

Delaware Avenue

Between North and Summer Streets,

Buffalo, N. Y.

REV. SAMUEL VAN VRANKEN HOLMES, Pastor.

REV. CHARLES GILLETTE BURD, Pastor's Assistant.

Introducing Mr. _____

Please Present This Card to the Pastor or Church Ushers.

Introduced by _____

THE BROTHERHOOD.

In the Brick Church, Rochester, N. Y., is an organization of men known as the Brotherhood. It has a limited membership, never to exceed twenty-five, the simplest possible form of organization and covenant, and each new member received must have the unanimous vote of all the members, and is only elected after being privately well informed of the spirit and purpose of the Brotherhood. The organization has but two officers, a Leader and

a Scribe. It is not announced in any of the church literature, but does its work out of sight. The members meet together, with the pastors, each Wednesday evening, have a light meal in the dining room of the church, for which each member pays his share, and then hold a devotional and study meeting. All the members kneel and take part in prayer in order at every meeting, then with one of the parties as teacher they study some good book together. This has been going on for three years, cementing the men to one another and to the pastor, training them in prayer and service, and storing their minds with spiritual truths.

The form of organization is as follows:

DIAGRAM OF THE GRADED SUNDAY-SCHOOL.

The Primary Department	1st SECTION— <i>The Cradle Roll</i> —Under three years of age.
	2d SECTION— <i>The Beginners</i> —From three to six years of age.
	3d SECTION— <i>The Upper Primary</i> —From six to eight or nine years of age.
The Main School	1st GRADE { <i>Secondary Boys and Girls Juniors</i> } From about nine or eight to twelve years of age.
	2d GRADE { <i>Intermediate Young People or Youth</i> } From about twelve to about fifteen years of age.
	3d GRADE { <i>Senior</i> } From about fifteen years of age upward.
The Advanced School	1st DIVISION— <i>Adult Department</i> —Adults studying the regular Uniform Lessons, with advanced treatment and General Parallel Lessons for adults.
	2d DIVISION— <i>Normal Department</i> —Studying regular Uniform Lessons, and also a Normal Course. Department composed of adults, but bright young people of eighteen may be admitted if they agree to pursue the Normal Course, say of three years. Department may be subdivided into three sections—1st year, 2d year, 3d year.

(Both divisions of the Advanced School meet during the regular session of the Sunday-school.)

The Home Department	Composed of those who can not or will not attend the regular sessions of the Sunday-school, but who will give thirty minutes a week to the study of the regular Uniform Lessons.
The Church Bible Institute or Teacher Training Institute	Meeting some day or evening during the week. Composed of all who will attend or will pursue the course of study. The course of study should include general Biblical study, the principles of pedagogy, and other matters that may be specially valuable to those who are or may become Sunday-school teachers.

*If desired and convenient arrangements can be made, this grade may be made a separate department. In such a case the main school would have two grades—the Junior, or Junior Grade, and the Second, or Senior Grade.

Brick Church Rochester, N. Y.

Dear Mr. _____

Will you please make a friendly call upon _____

and ask a few of your Brick Church friends to do the same. If unable to do so kindly return this promptly by mail to the undersigned. If you make the call please jot down on the reverse side anything relating to it, which you think it would be helpful for the Ministers to know, and send it as above requested.

Yours very truly,

The first year one of the study courses of the Y. M. C. A. was taken up, the second year a popular commentary on the Epistles to the Romans, and the past year a volume on Apostolic History.

If any pastor thinks such a simple and definitely spiritual organization hard to maintain, he is mistaken. The members stand by, giving up every other enjoyment for its meetings and evidently greatly prize their membership in it. The meetings always close at 8:45, are followed by the general church prayer meetings, and the most of the men remain to and take part in that. Scarcely a man among them could or would have taken part in a public devotional meeting before he was trained in the inner circle of the Brotherhood. The most of the men are between twenty and thirty-five years of age.

Brick Church Sunday-School,

Rochester,

Dear M _____

By the quarterly report of your class, just received, I find that the following scholars have been absent for a number of days without any good reason assigned.

M _____, No _____ Street, _____ Sund
M _____, No _____ Street, _____ Sund

Usually a scholar can best be retained by immediate attention before he or she has an opportunity to drift into indifference, any feeling that the teacher may be unkind of the absence. Permit me, therefore, to urge you promptly to do everything in your power to secure the return of absentees.

The loss of only one scholar from each of our upwards of hundred classes would mark a sad decline in our school. It is important that each teacher shall do his best not only to "stop leaks," but to increase the school in numbers and efficiency in spiritual power. Scholars who drift away may not only be lost to our school, but lost to religion and to personal salvation. I am sure that you faithfully shepherd the flock over which Christ made you an overseer.

Permit me to felicitate you on being engaged in a form of Christian effort so full of promise and privilege as is that of Sunday-school. You will look back in years to come upon no part of your Christian service with greater satisfaction.

Praying that you may find increasing pleasure and profit in Bible study and in teaching the truth to others, I am
Ever yours in Christian service,

Brick Church Theatre Services VISITOR'S CARD

To the Visitor:

Please make a friendly call, at the earliest possible moment, on the person named below, who signed a card at one of our Theatre services.

Write the result of your interview on this card, stating any personal or family facts which would help the pastors in following up the case, and mail the card back to Dr. Hallock, 10 Livingston Park, without delay.

Keep a copy of the name and address and continue to look after the person, doing your best to get him, or her, established in Christian life and service.

W. R. TAYLOR
G. B. F. HALLOCK

Name _____

Address _____

Visitor's Report: _____

Making Churches Sanitary

An Italian bishop once sent out to the priests of his diocese the following circular:

"1—In all churches, immediately after feast-days, on which there have been very large congregations, the floors must be disinfected by means of wood sawdust soaked in one-tenth per cent solution of corrosive sublimate. On ordinary days they must be frequently swept, after sprinkling them with water so as to raise no dust.

"2—Every week, and even oftener, the pews and confessionals must be cleaned with sponges and cloths moistened with pure water.

"3—Every week, and oftener, if necessary, the grills of the confessionals are to be washed and polished.

"4—The holy water receptacles must be emptied every week, or oftener if necessary, and washed with hot water or a solution of corrosive sublimate."

That was a wise bishop who sent out the above order. But we would like to add one more item to it, namely: That after every service the church windows and doors shall be thrown wide open, and the pure, fresh, outdoor air allowed to sweep through and through it, thoroughly cleansing it of the poisonous air, and filling it with pure oxygen.

A church may become a very death-trap for a congregation, if it is not properly ventilated. The air becomes vitiated and filled with the carbonic acid gas breathed out by the many people. Then the congregation go home, the church is closed, and the impure and polluted air is allowed to remain in the church throughout the week.

The next time the people assemble they must rebreathe this same old dead air. If it is in the winter-time, the air has been heated, making it that much worse. The windows are all closed. The people come in from the outdoor air, and sit down to breathe this stuffy atmosphere. They become drowsy and fidgety and nervous. Their heads begin to ache. They don't know what is the matter with them. They never think of opening a window and letting in some fresh air. When they go out into the winter air again, they take cold. They have tonsilitis, bronchitis, pneumonia, and they lay the foundation for consumption—all because the church had not been ventilated.

If you go to church, or have anything to do with a church, let your voice be heard in this matter. Insist upon it that the church be aired thoroughly after every service, and that during every service there be some means of ventilation provided. If you are a preacher, preach to your people the gospel of fresh air. Provide them with air, and they will not go to sleep while you are talking. Drive home to them the sin of polluting their lungs with poisonous air. Impress upon them the sacredness of the body and the harmfulness of contaminating it with the unclean air of an unventilated church. Never talk to them about saving their souls while their lungs are being poisoned by foul air. See that your church is swept and cleaned and dusted; that the life-giving oxygen is allowed to play through every corner of it; that the health and comfort of the congregation is assured—this will constitute a more lasting benefit than all the prayer and song service

that could be uttered in a close, stuffy, unventilated room.—*Medical Talk.*

Visitations and Revivals

Hugh Cork.

Nearly every church in the land holds some kind of special revival meetings during the winter months. To my mind nothing will so pave the way for a most successful revival work as an interdenominational house-to-house visitation, under direction of the Sunday School Association. It seems to have "come to the kingdom for such a time as this" It classifies all the people so that each denomination has a clear field for work, and all the people are under the pastoral care of some church. It leaves behind it an open door to almost every home and the cordial invitations often of themselves make the connection between church and people. It finds for the local church a host of new workers, and so enthuses them with the experience of coming in contact with those outside the church that endless possibilities await in a revival which might follow immediately.

In a city of not over 50,000 people the task of conducting a visitation is an easy one. What is needed is a competent chairman of the committee having the work in hand, a committee of eight or ten to assist him, all the pastors of the place as an "advisory committee" to be consulted on all matters of importance, and one person to act as press committee in whose hands all the advertising of the work shall be placed. An afternoon is long enough to do the work, and three or four weeks are long enough to work it up. Visitors may not always volunteer readily, but a little drafting will bring plenty of competent workers who will be delighted with the service. One evening with them will give them a clear idea of what to do and how to do it. The inserting of the forms to be used in the daily papers will set forth the nature of the work so clearly that almost every home will be opened to the visitors. I will be glad to send samples of the literature we now use to any who will address me at 806 Hartford Bldg., Chicago, Ill. The entire cost of a visitation need not be over 75 cents to one dollar for each 1,000 population.

A Junior Church

Elmer H. Meyer, in the Herald and Presbyter.

The North Presbyterian Church of Denver has a junior church. It is an organization of boys and girls between the ages of ten and fifteen years, and maintains its own officers, has its own service every Sabbath, and carries on in miniature many of the activities of the parent church.

The plan of organization is simple. There is a set of officers consisting of a president, secretary, treasurer, and two ushers. The president presides at the business meeting, which is held every three months, when officers are elected. He also reads the Scripture lesson and announces the hymns at the Sabbath service. The ushers see that newcomers are well seated, distribute hymn books, and take up the collections.

A church service is held every Sabbath afternoon at four o'clock. The order of service follows the regular order closely. There is a

short sermon usually by the pastor, but occasionally by other church workers. The service is held in the main auditorium, and the boys and girls have learned to arrive and depart with as much decorum as their parents at the morning gathering. This is brought about by impressing on them the thought of the sacredness of the service, and by rousing in the members a feeling of individual responsibility for the order of the meeting. A new comer now learns very quickly that any form of misbehavior is very unpopular. The pastor opens the meeting promptly at 4 o'clock, and always closes promptly at 4:45. There is no effort made to introduce any form of entertainment; the service itself has proved to be sufficient to attract a very large and satisfactory attendance.

Occasionally there is a question box, and on Thanksgiving written reasons for thankfulness are handed in. Adults are not encouraged to attend except on special occasions, when they are the guests of the boys and girls.

Any boy or girl between ten or fifteen years of age can become a member of the junior church. Simply the desire to unite with their friends in the work and worship of the organization is considered sufficient reason for granting the privilege of membership. There are no dues and no system of giving, except a voluntary collection each Sabbath.

This junior church has been organized nearly four years and has proved a genuine success. Twenty-three of its members were once received at one time into full membership in the church. Its attendants attend the regular services as much as, if not more than, formerly. It affords the pastor an excellent opportunity to become acquainted with the young members. In his sermons he can make clear the value of church life, the meaning of the sacraments and stimulate an interest in the wide field of church activity. The service being at 4 o'clock, breaks the long afternoon at about the time when the children become restless. The parents also find a quiet hour for themselves.

Hints for Missionary Talks

What argument for missions is there in Christ's account of the last judgment?

What conditions in heathen lands call for missions as philanthropic work?

What reasons for missions as a form of philanthropy are to be found in our country?

Why can there be no real philanthropy without the missionary spirit?

Why will true philanthropy not be content with helping those near at hand?

What reasons are there why philanthropy in these days should be especially far-reaching?

How far ought our philanthropy to depend on the lovable qualities of those we can help?

What different branches of missionary work will philanthropy suggest?

What evidences of the divine origin of Christianity do missions furnish?

What have missions done to promote brotherly love?

Five Points House of Industry

Inspiration to undertake difficult tasks, and the courage to continue, are far more important than plans. Some pastor may be doing

his work for the full measure of his strength and the seemingly insurmountable difficulties. A glance at the life of Rev. Lewis M. Pease, founder of the Five Points House of Industry, will serve as a mental and spiritual tonic. Sixty years ago the very lowest of all the strata of vicious living and crime in New York city was labeled "Five Points." There was a stench in the nostrils of all that was good and true. "For well nigh half a century this district, formerly had been the plague spot of the city, for the poor and the vile and wretched had gradually occupied the whole of its dwellings. Its cellars and garrets alike resounded with the blasphemies and revelries of their inmates. The good people of the city looked at the seething mass of depraved humanity with a shudder, while the authority of the law seemed almost powerless to restrain and curb the ruffianism which was thrust to the very doors of respectable New York. After many attempts to reach and evangelize the Five Points had failed, the bitter cry of despairing humanity finally reached the ears and hearts of two of God's heroic servants, and the Rev. Lewis M. Pease and his wife not only heard the cry but responded to it. It was an undertaking second to none, save, perhaps missionary life in Africa or the Far East, for respectable people like Mr. and Mrs. Pease to live at the Five Points in the year 1850. They began with the adults, then enlarged their activities until they were doing an important work for women and children.

Supporters were enlisted, and at length, the present building came into existence. The house erected in 1855 was replaced in 1869 with a five story brick edifice. In 1895 this structure was demolished because of the instability of the walls, and the new fire proof building of eight stories erected at a cost of \$140,000.

During its existence the Five Points house has helped over 50,000 children and 32,000 adults. It provides a temporary home for children who are orphans or whose parents are unable to care for them. It admits children whose parents are sick and must go to the hospital. It maintains a separate house as a hospital for the benefit of its sick children. The average cost of maintaining the institution is about \$100 per day, and for this sum the house is partly dependent upon voluntary contributions. Morris K. Jesup is president of the board of trustees, and William R. Garbutt superintendent.

Many incidents could be given of how the Five Points house has rescued children from probable lives of vice and of their transformation.

The children are cleaned, clothed, fed, and instructed until they can be provided for elsewhere. Besides the usual school advantages, the girls are taught to take care of themselves, scrubbing, sewing and house work generally. There is a carpenter shop where boys are taught the use of tools. Those who are not able to be trained in these lines

are trained in domestic science. The Monthly Record is set up by the boys, and the girls, while circulars, cards, etc., are prepared by the girls.

The children are trained in domestic science, and in the evening they are taught to make. There is a Sunday school with many

or lessons for the day, and at 3:30 on Sunday there is a Children's service in the chapel. The children sing and recite and join in Scripture responses.

We clip a description of the interior of the building from the *Monthly Record*:

"The new building has in the basement a beautiful, white-tiled bathroom, which has 62 sprinklers dependent from the ceiling. When water is turned on, these sprinklers give more than two thousand fine streams, which, as they come down, unite so as to fill the room with a gentle shower of rain. Fifty children can be accommodated in this room at a time. Our laundry, with all the modern improvements, is also in the basement.

"The first floor is occupied by our beautiful chapel, a room about seventy feet long and forty-five feet wide. A large organ occupies a niche in the rear, and in front and on each side of it are twelve steps on an inclined platform on which are little arm-chairs in which the children are seated each Sunday afternoon during the Service of Song. The remaining space is filled with chairs for the accommodation of visitors who come to hear the children singing and responding.

"The second floor has six class rooms where our family of little ones are taught the ordinary English branches of the primary and intermediate grades.

"The next floor has our nursery, dining-room, and play room where the little ones under five years of age spend the day. There are also on the same floor the spaces allotted to the manual training features of our work, where sewing, wood-working, and printing are taught.

"Then follows a floor used for a girls' dormitory.

"The floor above this is used for our kindergarten and a boys' dormitory, and the floor above is also used for a boys' dormitory.

"The eighth story is our play room. This room occupies the whole length and breadth of the building, has a tiled pavement floor and so many windows that when they are open our children are literally out of doors, and yet under cover. We think we have the finest play room of any institution in the city.

"Our hospital building, six stories in height, with a breadth of about thirty feet, and a depth of sixty feet, gives us ample room for all our sick children, and makes our accommodations for their treatment the most convenient of any we have ever had. With a resident physician and four nurses, we are well equipped to care for our little invalids."

A SERIES OF FOLLOW-UP LETTERS

SIXTH PRESBYTERIAN CHURCH.

Cincinnati, O., 190....

Dear Fellow Christian:

It is with deep concern that we have observed your continued lack of interest in the church of which you are a member. You doubtless remember that when you were received into the church you promised before God and in the presence of his people to seek the prosperity of the church in every way possible, and to attend the services regularly. Such promises cannot be broken without doing violence to your soul, and impairing your influence for Christ. Make sure that your excuses are satisfactory to him who knows your heart. Do not allow the imperfections of others to keep you from doing Your Duty. Each must give an account of himself to God.

Ask yourself this question: "WHAT KIND OF A CHURCH WOULD MY CHURCH BE, IF EVERY MEMBER WERE JUST LIKE ME?"

We believe that the Sixth is in better condition now than it has been for several years. We want

to be a help and an inspiration to the people of the East End, but we can't do our best so long as some of our members, and YOU among them, are so careless and unfaithful in the fulfillment of their vows before God.

We entreat you to return to your place in God's house on the Lord's Day and share with us in the blessings and privileges of Christian Discipleship.

If, for reasons over which you have no control, it is impossible for you to attend the services in the church we shall at least expect to hear from you in a very short time.

Assuring you that we are seeking your own spiritual welfare, and stand ready to do all we can to help you in your Christian experience and that we anxiously await your return to Christian fellowship, we are,

Prayerfully Your Brethren in Christ,

JAS. A. SMITH, Pastor.

E. R. HEITZMAN, Clerk of Session.

SIXTH PRESBYTERIAN CHURCH.

Cincinnati, O., 190....

Dear Fellow Christian:

We wrote you a short time ago calling attention to your relation with the SIXTH CHURCH. We are sorry that you have not responded to our appeal. Why is this? If there has been some grievance or misunderstanding, come and tell us about it. We are willing to do everything in our power to make matters right.

Let us at least know your desire and purpose. Do you still desire to be known as a Christian and a member of the Sixth? Do you purpose to keep the promises you so solemnly made before God and the Church when you were received into its membership?

We shall anxiously and prayerfully await your answer.

If we do not hear from you in TWO WEEKS we will decide that you no longer care to be counted as one of our members, and also that you have forfeited your rights to membership. We shall therefore feel compelled to take your name from the roll.

We do not want to have to do this. We earnestly entreat you, in the name of HIM who is ever ready to receive the returning one, to come back into Christian fellowship.

The present and eternal interests of your soul; the influence and success of the church, and the honor and glory of His name are involved.

FOR THE LOVE OF CHRIST, AND IN HIS NAME WE BESEECH YOU COME HOME, and, DO IT NOW.

Prayerfully Your Brethren,

..... Pastor.

..... Clerk.

SIXTH PRESBYTERIAN CHURCH.

EASTER GREETING, 1907.

Dear Fellow Christian:

HE IS RISEN! With what joy we hear again these familiar words of the Angels! The sting of death and the victory of the grave are no more as we stand in the presence of the Risen, Glorified Lord.

We expect to celebrate His love in dying for us, and His power and Glory in breaking the power of death for us, in the Communion service on Easter morning, March 31. Preparatory to this we will hold special meetings each evening the preceding week, which you, as a member of the church, are expected and urgently requested to attend. Can't we count on YOU?

We also hope that you may be able to bring some unsaved friends with you to these services, that they, too, may be led to love and trust our Risen Savior.

The past year has been the best of present pastorates. We are planning better things for the coming year. One thing is the renovation of the entire church, new carpet, paper, paint, etc. To enable us to do this we must have the assistance of all.

We enclose an envelope for your Easter Offering for this purpose. We hope that it may be a liberal one, as it will take the best we can do to finish paying for the repairs that were made last summer on the roof, and to do all that needs to be done at the present time. Bring the offering with you on Easter morning and share with us in the many blessings we are sure to receive on that day.

Praying that the risen Savior may make you perfect in every good thing to do His will, we are,

Very truly, Your Brethren in Christ,

JAMES AIKIN SMITH, Pastors.

C. P. Wagner, Wm. McCallister, Dr. G. W. Prugh, C. F. Sharp, Dr. A. E. Gillette, E. R. Heitzman, Elders.

THE CANTEEN

A DRUNKEN ARMY WOULD CUT A NICE FIGURE IN A WAR WITH JAPAN.

BY BRIG.-GENERAL A. S. DAGGETT.

The general public has been much confused and misled by the interchangeable use of the terms "post exchange" and "canteen." The post exchange is an institution which comprises four main departments. First, a store for a limited schedule of general merchandise. Second, a gymnasium. Third, a library and reading room. Fourth, a lunch counter. In some cases a general amusement room has been set apart where men could assemble for all sorts of innocent games, etc. The Canteen was one or more rooms set apart for the sale of beer and light wines. It was the saloon part of the post exchange. But this whole institution was called "Canteen" till February 8, 1892. Since that date it has been designated as above. When the canteen was abolished in 1901, the sale of beer and wine was prohibited, that was all. The post exchange remained and does to this day. Congress has appropriated \$1,500,000 for buildings for the post exchange, which have been completed at many army posts. The post exchange is the soldiers club. The canteen was not.

It may be asked, if the canteen was abolished in 1901, why discuss it further? Because efforts have been made, and will be redoubled at the next session of Congress to restore it. The moral effect of its restoration would be tremendous. The fact that, after a period of prohibition for six years, the United States Government had again become a vender of intoxicants, would give a prestige and standing to the liquor interests of the country that nothing else could. What could give the temperance cause so great a blow?

It is claimed that the canteen kept men in the garrison and camp. My experience was to the contrary. The confirmed drinkers would always go to the outside saloons for stronger drink. When the recruit had acquired the beer habit, if he had not before, and, with the moderate drinker, had increased his appetite for drink, both went to the outside saloons for whiskey or other strong drink. This was always the tendency and but very few, if any, resisted it. One example among many: In November, 1899, the troops at Bacoar and vicinity, in the Philippine Islands, had not been paid for several months. Great preparation was made by the canteen officer for pay day; much money would come into the coffers, and, above all, men must be kept in camp. Pay-day came. Men patronized the canteen till they were dazed, then went to the vino dives, till a large percentage of the command was drunk. The Filipinos discovered this condition of things. There were unmistakable indications of an attack. The commanding officer felt that he could not resist with men in that condition. He wired to the division commander for sober troops, and they came in great haste, and probably prevented an attack. Beer did not keep men in camp in this case; it never has so far as my experience goes.

A GREAT PREACHER.

In *The Lyceumite and Talent* for July the series of articles on Great Pulpit Orators of America is continued by Col. Willard French's appreciation of the great Catholic orator, Dr. D. J. Stafford, of St. Patrick's Church, Washington, D. C. Col. French heard him preach three sermons and describes them as follows:

St. Patrick's Day fell upon Sunday and the first of the three sermons was a study of the life, the character and accomplishments of the saint. It brought the man into throbbing reality and brought out the result of his life in colossal proportions. A friend from Boston who heard it said, "Upon my word he made me, Yankee and Puritan that I am, wish that I was Irish, too, to boast such an ancestor. A proud lot, the Irish who heard him must have been." They undoubtedly were, and therein lies a pregnant moment of which, in a single touch, Father Stafford took an advantage which doubtless did better than hours of moralizing. There was nothing throughout the sermon but a thrilling tale well told, till at the very end, like the snap of the whip when the lash has reached its limit—when every Irish heart must have been throbbing with pride in St. Patrick—Dr. Stafford paused, and with graphic solemnity, said: "And we who are the children of the saints, we must be holy."

The second of the three was Palm Sunday—an evening sermon on the seven last sentences of Jesus on the cross. Men, women and children in the crowded church sobbed as he led them through that Valley of the Shadow of Death, in simple sentences, up to a climax that came close to the sublime.

The last of the three was Easter Sunday, with everything transformed. This is Father Stafford's approach to it:

"Christ is risen! Let us rejoice in the fact. The world thrills with it. The sun shines it. The light dances it. The flowers bloom it. The birds sing it. The rivers flow it. The ocean rolls it. The winds whisper it. Systems proclaim it. Philosophy proves it. Science accepts it. History establishes it. Man exults in it. Angels chant it. Sorrow flies from it. Joy lives in it and happiness crowns it—the resurrection of our Lord. Ah, risen Christ, triumphant over death, lift us up above all sorrow. Lift us up above all sin. Lift us up above all anxiety. Lift us up above all death. Up, up, up, Lord, to Thee, in the glory and the triumph of Thy resurrection."

Within the last few weeks three Roman Catholic priests have been received into the Protestant Episcopal Church in the diocese of New York, and two more have applied to Bishop Potter for admission, the latter being Americans. One clergyman recently received is a German, a former Franciscan monk, who, like Luther, has seen more light. These facts show that a spirit of religious inquiry is abroad even in the Roman Church.

FAULTS OF THE MINISTRY AS SEEN BY THE MINISTER'S WIFE.

MRS. JAS. A. SMITH.

One fault is laziness. Some ministers fritter away valuable time. One minister in the midst of special services in his own church, which were being conducted by an evangelist, spent his time upon the daily paper rather than in doing personal work among his flock.

The assistant general passenger agent of the Pennsylvania railroad recently said that in talking with a minister whom he considered lazy, he openly told him that the railroad would not keep him in its employ for twenty-four hours!

Then there is the other extreme—the book worm—the man who is such a student that he has no time for pastoral duties, and whose sermons soar far above the heads of many of his congregation. Better are

simple, practical sermons which will be both interesting and helpful.

Preaching without a purpose is one of the greatest faults of the ministry. Chas. L. Goodell, D. D., has said: "The truly great sermon is one that greatly does the thing for which every sermon should be preached—that is to win souls and build them up into the knowledge of God."

Another great fault is so little time spent in real communion with God. I fear that it is the lack of communion with, and dependence upon, God that handicaps many a minister in the work of winning souls for Christ.

In the work of the parish the minister is often the recipient of confidence which should not be disclosed. Even a minister is capable of gossiping, and such a man cannot hope to have the confidence of his people. I know of one minister who in this way created dissension in his church and was forced to resign. This fault sometimes manifests itself in unkind criticism of the weaknesses of members of the faults of his members and reproof is sometimes necessary, but they tire of scolding and "driving." Neither do they appreciate exaggerated praise. It is well to commend them when they deserve it, but if the superlative degree is used too often they question its sincerity.

A social call is very pleasant, but do not the people have reason to expect more from their pastor? He can well consider the afternoon a *partial* failure at least if he has not conversed on spiritual things, and striven to direct the thoughts of his parishioners to him—the Divine Counselor.

Another fault is a domineering spirit. One minister went so far as to interfere in love affairs. He did not consider the bride and groom suited to each other and wished the match to be broken. This same man demanded access to the books of the Ladies' Aid Society, and attempted to rule the Christian Endeavor. He overestimated his own importance and power.

A minister is but an instrument in the hand of God to be used by him in humility.

Sometimes the minister fails to stand for his own convictions, caters to the rich or influential men of the church and allows himself to be bound—yes, and driven. In a sketch in the *Ram's Horn* a minister stands behind his pulpit with hands uplifted. Fastened to each wrist is a cord which runs to the ceiling where it passes over a pulley, then down to the front pew, where sits the influential man with the end of a cord in each hand. He is holding the reins and controlling the minister even in his preaching.

While there may have been a tendency in the past to coddle the women and as some one has said, "allow the men to go to the devil," the tendency at present may be to the other extreme. While the ladies of our churches bid godspeed to the brotherhood movement, they do not want to be overlooked themselves. A pastor who was greatly concerned about the men of his church and community was holding revival services and was especially anxious to have the men attend. Two of his trustees usually were present, but occasionally remained at home to allow their wives to go. At the close of the services these wives were greeted with "Nellie, where's Milton?" and, "Sister, where's brother Thomas?" Now, he knew that in each case there was a family of young children who could neither attend the services nor stay at home alone, and was told that the respective husbands were taking the mother's places at home. When the pastor repeated those questions

the third time without any other greeting the mothers decided they were *not wanted* and refused to go any more. The church needs the fathers, but can't get along without the mothers.

Were it not for the minister's wife he might never know of little peculiarities of facial expression, set phrases, attitudes and gestures in the pulpit. Ministers are sometimes too sensitive to praise or censure, but I think will strive to correct any errors which their wives point out to them. I have in mind one minister who has a peculiar way of twisting his face while he is preaching and it detracts very much from his sermon. And the sad part of it is he has no wife to tell him of the fault!

Among the things which laymen and ministers knew, as enumerated in *The Advance*, it may be surprising to know that more suggestions applied to dress than to any other one fault. It doesn't seem as if any minister would enter his pulpit without brushing his coat or make pastoral calls without first polishing his shoes, but evidently some one has been so careless. On a very warm day last summer we were invited to dine in the home of a minister. When we arrived he met us in the yard and immediately requested us to make ourselves comfortable. He himself was coatless, vestless, collarless, suspenderless. His neckband was unfastened and his sleeves rolled to the elbows. Thus arrayed he entertained us and when the time came for our departure accompanied us to our car! Extravagance in dress is not necessary, but every minister can and should be clean and neat, and suitably dressed.

The minister's manner, daily life and conversation should be guarded with care. Especially do I want to emphasize conversation, for, as Will Carleton says, "Thoughts unexpressed may fall back dead, but God himself can't kill them when they're said."

A minister was once called to the bedside of a dying man, and was greeted by the question, "Do you remember having preached in — schoolhouse on a certain date? I was in the audience and was deeply moved by your appeal." "Thank God for that," exclaimed the minister. "Don't thank God yet—wait until you hear it all. At the close of the service I asked permission to walk down the road with you, hoping that you would speak to me concerning my soul's welfare. But instead you spent the whole time in frivolous conversation. When you stopped in at the farm house for a few minutes, I stood out on the porch, stamped my foot and said that you were a liar and religion was a farce. From that day to this I have been a confirmed infidel, but I know better now. I am a condemned sinner about to appear before the Bar of God and there I lay my damnation to your charge."

If you desire "your people to love you, believe in you, pray for you; be as good a man as some of them believe you, as good as you wish them to think you, and you will have a large and glorious success."

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THE PASTOR'S FORUM.

Rev. C. H. Kline, Mecklenburg, N. Y., makes a suggestion that we devote a page to brief communications, 200 to 300 words from pastors, which would enable them to exchange opinions and views on current topics. At the present time the non-conformist preachers in titude towards socialism and the labor unions. That question has been coming over to America on the employé and gently but firmly say: year or next. What are you going to do? Graham Taylor says our preachers will have to step out into the middle of the road, and placing one hand on the head of the employer and one on the employe and gently but firmly say: "You men are brothers. The church is going to stand by that proposition." The church must not be suspected of backing up claims of the divine right of wealth, neither must it get excited and jump to the side of divine force.

Do you want to discuss these things, and prepare for them, or do you want to sing "Peace, peace, be still" until these questions come along and hit you a thump over the head that will drive your silk hat so far down over your eyes and ears that you will have to send for a plumber to rescue you? On the other hand there is no need to get excited. The church has come through greater floods than this. We want our preachers to know the situation. Many would like to hear from their brother ministers. THE EXPOSITOR is exclusively a preachers' magazine, and we can talk over things that are not quite ripe for the pews, as a denominational magazine could not do.

The page is open to you to do what you wish.

Sincerely,
F. M. BARTON.

A PASTOR INDEED.

A pastor in a distant city who has received some hundreds of young men and women into the church within the last year, presented to each probationer a Bible containing a neatly printed sheet, of which the following is a copy:

This day ought to mark an epoch in your life. You have already begun to follow Jesus, and today celebrates that great step, of which this book is to be a life-long reminder.

Let me say two or three things to you, begging you to keep this little sheet in the Bible where you will often see it.

First, remember that a Christian life grows like any other life, by care and nourishment. No one can be a good Christian without growing. We cannot stand still in the Lord's army; we must either go forward or back.

Second, it must be your habit to pray every day. No one can be a good Christian without praying. Those who pray most make the best Christians.

Third, I wish you would promise God to read at least a few verses in His Word every day. You will learn to love this new Bible as you feed on its living words.

Fourth, you will be expected, of course, to attend church at least once on Sunday, and always to be present at the communion service on the first Sunday of each month. Also to attend prayer meeting.

Fifth, it is also required of all probationers that they shall attend class meeting. We have several new classes formed for our new probationers. Your class meets——at——

A regular record of attendance will be kept by the leader and I shall thus know how earnest you are in your Christian life,

Praying that you may grow in grace daily, and may walk with God as truly as Enoch did; that you may "keep the faith," and be always an honor to our great church, I am,

Affectionately your minister,

A SHARP REBUKE.

Once upon a time, Rev. Dr. Edward Bedloe, of Philadelphia, diplomatist, writer, raconteur, and several other attractions, was at a railroad restaurant table. Opposite there sat a very elaborate gentleman who showed plainly that he was not pleased with the democracy of his surroundings. Dr. Bedloe was doing much better, and was almost enjoying the viands, notwithstanding he had fed on Clover Club spreads and had intimate relations with a Boldt bill-of-fare.

During the feast, the Doctor wanted one of the condiments which had wandered over to the other side of the table, and he asked the elaborate person to hand it to him.

"I am no waiter, sir," replied the E. P. with freezing hauteur.

"Oh, I know that," responded Dr. Bedloe breezily, reaching for what he had asked for. "A waiter has to have much better manners than you have."

Unusual

IT SOUNDED ALL RIGHT.

A New England clergyman, having allowed his church to get into a bad state of disrepair, was about to restore it. He commenced with the sounding-board over the pulpit, and after putting it right he called his coachman with a view to testing it, and made a speech from the pulpit. "How does that sound, James?" "It sounds very well, sir; I heard every word," replied the coachman. "Now, James, you change places with me, and say something." James at once entered the pulpit and said very distinctly, and even emphatically: "I haven't had my wages for a month. How does that sound, sir?"

RELICS. (577)

In many German families the most precious heirlooms are unpolished iron rings, bearing on their outer edge the words "I gave gold for iron." When disunited Germany was making her last stand, funds were required to equip the army. Money came from all classes. A man and his wife, having nothing of value left but their troth and wedding rings, gave them to the fatherland. Their example was followed by many others. Some one suggested that iron "Rings of Honor" should be given in exchange. These rings are now among the most treasured heirlooms. There are relics that tell the same tale in many American homes.

HOMILETIC DEPARTMENT

BY REV. G. B. F. HALLOCK, D. D.

Best of Recent Sermons

Russell H. Conwell, William Rivers Taylor, J. F. Vichert, W. H. Hopkins, J. E. Wray

Sacred Mementoes

REV. RUSSELL H. CONWELL, D.D., PHILADELPHIA, PA.

Text: "Let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." Genesis 35:3.

Oh, Gratitude! Gratitude! The life of Love. The worshiper's vital breath. How can I picture to you, my brethren, this noblest sentiment of human character, and which is a trait absolutely unknown to the heart of God. Gratitude! A mysteriously potent, spiritual force, which eludes examination, but yet inspires all religious feeling. The redeemed soul is beyond redemption which feels its life-giving impulses. Gratitude! It was the one saving feature of Jacob's shameful early life.

There, on the rocky mountain, in the early morning alone, see young Jacob tugging at those stones, pulling, pushing, lifting, to set them upright together. No man has suggested it, no one is expected to pass that way to praise the toil or notice the symmetry of the rude structure. It will be of no use as a dwelling, and will furnish no shelter to the flocks. Yet he works on vigorously and patiently through the most valuable hours, with a long journey before him, and an apparently foodless day. The wilderness about him has no voice to praise his deed, and the silent trees have no shekels to pay him for his labor. Yet there is that young schemer for his brother's birthright, that close, overreaching trader, and that avaricious miser, laboring hard in a thankless, payless task alone, after a disturbed night spent with broken stones for a mattress, shattered rock for a pillow. Yet, with all its inconsistency, this deed is the noblest of his early life, and opens a view of his character, which shows use for the unsightly heap of rocks. It was true gratitude, and consequently voiced itself in action. What a lovely trait that was in an otherwise harsh character,—a rift of glory through stormy clouds.

It is interesting to study the history of this angelic trait of character, from this spontaneous and almost purposeless expression, as it comes more and more under the direction of reason. The monuments of gratitude which the Jewish people raise become increasingly useful, until the Mizpah memorial develops into that monument for after generations at Jericho, and seems to culminate in the ornate and costly Temple of Solomon.

Gratitude to God, and gratitude to man have always found a language in monuments of stone. Memorial stones in a thousand forms now adorn the earth and tell in rocky poetry the story of loving gratitude. Monuments to the dead, which appear to have no utility beyond the vent they furnish to the

instinctive feelings of the donors, now ornament the graves of the loved.

The teaching is clear in Scripture and the common sense of mankind also confirms the thought that man should erect memorials indicative of gratitude, wherever God has especially displayed mercy. If angels descend in prophetic dreams, if the Jordan divide, if victories are won, if escape from foes or death has been narrow, if prosperity has crowned our efforts, if sickness and death have been stayed, if lives of the loved have been spared, if we have been sheltered from the wrath due for sins, we should at each successive stage erect some distinct memorial. The only reasonable way to secure the favor of God or man is to show our gratitude for mercies and kindnesses already received. How a father loves a grateful son! How a mother idolizes a daughter who daily shows her grateful appreciation! How God loves and cherishes him who raises some monument to God's loving-kindness in the shape of some permanent memorial! God prospers the business man who gives one-tenth to memorials of his care. Three of the richest men in America have always done that. I challenge the world to produce an unsuccessful man, who has remembered the Lord with a gift memorial each time he was favored with prosperity. He who is most grateful in thank offerings for the goodness of God is the most loved and favored of the Lord. What is best for each of his grateful children is given them unstintedly.

The man who upon his recovery from serious illness put his gratitude into some direct gift to God was ever most sure of length of days. He who erected a noble charity, or a church, which is the same thing, because his child did not die, was far wiser and more grateful than he who erected a costly tomb after she was dead. Jacob's memento at Bethel was an accepted draft on the Lord for long life and for prosperity. The principle is so clear and the rule so apparently infallible that it is safe to assert that he who invariably recognizes God's favoring acts with a special gift in some form as a memorial, will never know an unhappy day. The prime cause of all the family woes, the contentions of communities, wars of nations and religious persecutions is ingratitude. Man's life is made painful with continued disappointment and failure because he was ungrateful to his God. Each one of us will find, if we examine closely our own life, that every disappointment, every sorrow, every pang of life, has directly followed our neglect to erect some memorial of God's kindness to us, or to ours. We have even gone so far as to bargain like Jacob, even in this advanced Christian age, and promise the Lord that if he will prosper us in certain ways we will do certain things, and then most carelessly we fail to keep our promises. Why should we expect God's favor? Why

should we hope to obtain the ends of our ambition, or expect to retain our present blessings after an exhibition of ingratitude so great? But so general will be the assent to these statements of truth in this form that I need not present it further.

But, as to the best form in which to construct our memorials, there may be a difference of opinion. It may be a sincere expression of worshipful intention to burn Joss-sticks and paper money, like the Chinese, or to deliberately cast our jewels into the sea, but it cannot be the most acceptable to God. Inasmuch as the best way to exhibit our love for Christ is to feed his lambs, we certainly should not cast the food into the fire which would sustain them. To sacrifice ourselves is not enough. Our offerings must be made useful to others who need. Cold monuments of stone may be helpful as reminders of the great and good; but how much more inspiring and practical is the erection of homes, hospitals, churches, schools and asylums, which shall be both a memento and a direct help to suffering men. The leaven of Christianity works slow. But God's way is becoming known and his will obeyed in these later days. If one has been prospered, or saved from great calamities, or raised up from sickness, or favored with prosperity, friends, or success, he is grateful to God. He looks about him and ascertains where he can put a gift to God, so as to do the most good to mankind. He ascertains what church or charity—what great needs call the most imperatively for aid and then bestows his offering there. Battle monuments become memorial halls—mausoleums assume the form of sunny hospitals, and money hitherto blindly invested in marble tombs, is expended in the construction of Christian churches.

The loyal worshiper of God who wishes now to give such utterance to his gratitude as shall be most acceptable unto God, makes his offerings in such monuments as are the greatest blessing to the greatest number of the human family.

Are you truly thankful for your home—your health—your friends—your prosperity—your salvation? And do you wish them preserved and blessed? Then erect some useful memorial or join others in erecting one. Have you been severely taught that keeping back from God the offerings which your sense of gratitude suggested was due, has only impoverished you, shriveled your soul and corroded your gold; then, begin now and redeem the time. Set up a memorial. Build a church. Open a chapel. Establish a school. Construct an infirmary, or set in motion forces which shall associate you with God in the minds of the unfortunate and afflicted. If you desire a renewal of a favor, be grateful for the one received. If you do not ask a repetition, still, for your own soul's sake, be sincerely grateful and let that thankfulness spring forth into deeds of noblest love.

What I have said of individuals is true of cities, nations and churches. They prosper the greatest who recognize most prominently the over-riding hand of God. The government which the most scrupulously compels obedience to divine laws and upholds the most unflinch-

ingly the Sabbath—the charity, the justice, the spirit of love, which God expects from those who appreciate his care—is the most certain of peace and progress. Statesmen, who judge only by human standards, often declare that truth. Churches, too, are favored or hindered ever in accordance with their recognition of this law. They must be ever showing their gratefulness in the erection of memorials marking the places where God has met them with blessings. The church which, out of a grateful heart, erects mission chapels, enlarges its own borders or enters on more important labors for Christ, is always the body most strongly supported by the Everlasting Arms.

The Spiritual Life of the Business Man—It's Culture

REV. WILLIAM RIVERS TAYLOR, D. D.
ROCHESTER, N. Y.

Text: "And exercise thyself unto godliness." 1 Tim. 4:7.

If it should occur to any that the text is inappropriate or less forceful because originally addressed to a pastor rather than to people out in the world of business, let me say that I think it comes with all the more force to business men for this very reason. For it, as so often assumed, the minister's life is a sheltered life as compared with the life of a business man, and if a pastor so sheltered, needs such an exhortation, how much more does the business man with his severer temptations? It is a word for anybody and everybody who wants to do his duty as a Christian in trying situation, and who feels the need of more strength than he has.

1. In taking up our theme let me remind you, first, of the nature of the life of which we are speaking.

It is important that we make no mistake here. We have repeatedly said that the spiritual life is not a life apart from the common occupations and recreations of men—that it is not that part of our life which we spend in religious thought and prayer, but an applied life, a practical life. But we shall commit a capital error if we allow ourselves to forget that its very essence is the recognition of the things unseen and eternal. It is a life which, from start to finish, proceeds upon the assumption, the faith, if you will—that there is a living God and unseen world; that the spirit of man is immortal, and of inestimable worth; that man can hold fellowship with God; that our sense of right and wrong is an intimation, dim it may be, and wrong, perhaps, in particulars, but still essentially true—of the will of God which holds good for the universe and for all eternity; and the further distinctively Christian faith that God has manifested himself, and especially his fatherhood, his forgiving love, and his purpose to redeem the world, in Jesus Christ.

Does anyone ask, "Why do you lay such stress of emphasis on these things in such a presence? Is not this a Christian communion? Do we not all believe and assume these things?" I do it because there may be here today who, perhaps unconsciously, have been more or less influenced by the cheap and

superficial talk, of which there has been so much during the last thirty or forty years, or, still more, by the atmosphere of materialism which we all breathe, to think that these great matters of belief are not of vital importance; that conduct and character are the only real essentials; that if a man but do right it makes little or no difference what he believes with reference to things unseen; that these things unseen are necessarily uncertain; that as we cannot know about them now, to think and talk about them is only to divert attention from the more important thing, the duty of the present hour; that ethics is better than religion, and that our one effort should be to make this world fit for the people who are now here to live in rather than to spend our time trying to get them ready for a "world to come," that may not come.

But this, as some one has very strikingly said, is "the real fall of man." It takes the crown from his head, the glory from his life. It leaves him, so far as his consciousness is concerned, with no intelligent or worthy purpose back of him, no authority above him, no destiny before him. It limits him to the Here and Now, to things tangible and perishable. It confines his moral relations to his fellow men. It draws a small circle around him, the circle of the earth, and says, "This is big enough for you; with the circle of the heavens, the universal and the eternal, you have nothing to do."

That remark about conduct and character being the essential things, and belief a matter of relatively small importance, has taken power with certain minds. But it would be hard to say anything mixing a more dangerous error with undoubted truth. It is true that the noblest beliefs or professed beliefs, are worth little or nothing, if they are not given substance and reality by conduct. But to say that the great beliefs of religion are of minor importance as compared with the duty of the present moment is very much as if some ignorant landsman should say to a navigator in midocean, "Why do you waste your time taking observations on the sun and stars, and watching that trembling needle, and studying those charts? These winds, this water, these waves, this ship, are the things for you to attend to." Would they ever reach port?

We men of this materialistic age need to be made to feel afresh that it is our religious beliefs, and they alone, which give a moral significance to our life, provide us with a goal, and guide us toward it. Without God and the moral law the ground of moral obligation itself ceases to exist. The very distinction between right and wrong vanishes, and naught but expediency—personal and social utility—remains as a guide and stimulus to conduct. Without the belief in immortality man loses his strongest incentive to moral progress, and the star of his hope is swallowed up in infinite night.

No, my brother, the spiritual life is more than a merely ethical life. It is a life that takes hold on God and immortality, and things unseen. It is a life of ideals having the authority of law. It is a life of personal intercourse and loving fellowship between the human spirit

and the Divine Spirit. "Exercise thyself unto" what? "Godliness."

II. The means and methods of its culture.

In this connection I will mention but three things.

1. If the spiritual life be such as we have defined it, it seems to me self-evident that the first requirement for its culture is solitary thought, study and prayer. The first thing for the man to do who wishes to guide his earthly life by a heavenly vision is to get his vision. In order to apply spiritual ideals to dealings with material things he must first have his ideals. To have fellowship with God he must keep in communication with God. And these are things to be accomplished only in that solitude which Walter Savage Landor has so beautifully called "the audience-chamber of God."

Do you desire a spiritual life for yourself, my brother? If so, your first need, and one that you will never outgrow, is that of a few minutes every day face to face with God in thought and prayer, and some time, on Sunday or some other day, when, with your Bible or some other good book as your guide, you will by study make an honest effort to increase your knowledge of spiritual things, clear your moral vision, purify your heart and strengthen your will.

No fact in the life of Jesus stands out in bolder relief than that he constantly renewed his strength through communion with his Father.

"Cold mountains and the midnight air
Witnessed the fervor of his prayer."

If he could not do without prayer can you or I? "Exercise thyself unto godliness" in solitary thought, study and prayer.

2. The second thing that I will mention as important in the culture of the business man's spiritual life is participation in common worship.

A good many business men, apparently have reached the conclusion that they can get on without this aid—in fact, that it is not an aid to them. Admitting that, all too often, the service of the sanctuary, and especially the preaching, is not what it ought to be, I wish to say that this whole matter is to far greater extent than they imagine, in the hands of the laity. If our business men, instead of regarding the presence of a minister as a signal for assuming a more impenetrable reserve, would treat him as one of themselves, and give him as much of their confidence as he shows himself worthy to receive, they would find the church services rapidly taking on a warm, living, sympathetic, practical, bracing quality, which is now so often conspicuously lacking.

But aside from the question of the comparative quality of the services and the preaching, there is an inherent necessity and a duty here which no thoughtful man should be slow to recognize. The spiritual life is a social life. It is primarily an individual thing—intensely so. But its goings forth have always a social aim and end, for its essence is love. It craves love and fellowship, and it wants to give love and fellowship. It starves and pines if its desires be denied. The true children of the Lord both wish and need to confess their sins, render their thanks, offer

their prayers, enjoy their blessings, indulge their hopes together. No man can be either as good or as bad alone as he can be in company. No man can be a good Christian all by himself. Common worship is an inherent necessity of the spiritual life—a necessity which the greatest and best of men have most deeply felt.

In order that attendance at public worship may not fall short of its aim it should have three characteristics. It should be regular. Irregularity in church attendance is accompanied by disadvantages corresponding exactly to those resulting from irregularity in attending school or one's place of business; and, as in these other matters, it is likely to end in serious and disastrous neglect. The occasional absence becomes the occasional presence. Irregular attendance always tends to become more and more infrequent, until it ceases altogether. It must in the second place be devout. That means that the spirit of the worshipper should be active, that he should realize that he comes to church not to have everything done for him, but to do something for his own soul, to make an offering of his own unto God, and to help others. In the third place, the attendant should be a member in full communion. Until he is that he is not completely incorporated into the worshipping body. His share in and his contribution to the life of that body is thereby diminished and enfeebled.

Our business men who absent themselves wholly or in part from the worship of God's house know not what they do. They cut themselves off from one of the chiefest and most vital of all the sources of spiritual life.

3. The third and last means for the culture of the spiritual life of which I shall speak is that of the application of our spiritual ideals to our conduct—the actual doing of the things about which we think and talk and pray and sing and dream. Without this our faith tends rapidly to become unreal and insincere. Faith without works is dead. Faith and conduct, aspiration and action, are constantly reacting upon one another. Why is it that men's conduct is so bad—that they are so greedy, so sensual, so inconsiderate, so earthly? Because they lack vision, because they do not go alone with God into the secret of his tabernacle to be filled with his truth and love and power. And why do they lack vision? Why do they have no fellowship with God? Because their conduct is bad; they do the things they ought not, they leave undone the things they ought to do.

"Exercise thyself unto godliness." That is more than an apostolic exhortation. It embodies a divine law. It is the price of possession. No one can have a spiritual life unless he is willing to exert himself for it. We must attend to it, we must train ourselves in it. "How shall we escape if we neglect?"

And why do I thus speak? For two overwhelming reasons. First, because of the infinite value of your soul. Your soul is you. The spiritual life is your soul-life, your real life without which your immortality is a curse. "What shall it profit a man if he gain the whole world and lose his own life?"

Second, for the welfare of society. Our times are big with change and destiny. God

only knows the thing that is conceived in history's dark womb, and that is struggling to the birth. Is it Ishmael, son of the desert and son of strife, his hand against every man and every man's hand against him? Or is it Isaac, son of laughter, whose tents are spread in green pastures and beside still waters? God knows. But you business men can do much to determine which. You are on one side in a struggle upon which the attention of men is given, as to nothing else in our time.

The other side has its duties and responsibilities. But so do you have yours, and they are great. Tremendous forces are in your hands. Use them for God, for peace and good-will, for the Kingdom of Christ; and so goes this weary world. Use them for self, and time and sense, for the perpetuation of special privilege and arbitrary power—and lack and down we go to the foot of the hill up which humanity has been so painfully climbing for nineteen hundred years.

Love That Knows No End

A COMMUNION SERMON.

J. F. VICKERT, PASTOR FIRST BAPTIST CHURCH,
FORT WAYNE, IND.

Text: "Having loved his own that were in the world, he loved them unto the end." John 13:1.

There is a song which we sometimes hear entitled, "A Little Bit of Love." The disciples of Jesus have no need to speak or think of a little bit of love. The dweller in some dark dungeon, into which only one faint beam of light finds its way, may talk of a little bit of sunshine. But he who walks abroad at noonday, when the glorious golden sunlight is everywhere, has no need to cherish a solitary ray.

I invite your attention to this statement about our Saviour's love for his own. In a little while we are to gather about the table to receive what we sometimes speak of as "the emblems of his dying love." But his love was not a dying love. True, he died because he loved us, but his love did not die. He lives and loves forevermore.

"Having loved his own, he loved them unto the end." That is ever characteristic of true love. The boy may break his mother's heart, but she loves him still. He may so sin that the prison doors are shut and locked behind him, but his mother's love will not fail. Black with guilt he drops into a nameless grave, but his mother will plant flowers on that grave if she can find it, and water them with her tears. Oh, to the end of his sin and his shame she will love him. The years will bow her head and make feeble her footsteps until she, too, rests beneath the sod, but her love for that boy never failed or faltered. To the very end she loved him, and her love brought him to life. There is such constancy in human love. Shall not the divine love be greater still?

You remember Oliver Wendell Holmes' picture in *The Last Leaf*; the withered old man with

"A creak in his back
And a creak in his neck
In his laugh."

How pathetic his loneliness!

"The mossy marbles rest
On the lips that he has prest
In their bloom,
And the names he loved to hear
Have been carved for many a year
On the tomb."

But while the old man lives, love lives, and memory lingers lovingly about the forms and faces with which the past is filled. He loved them while they were here; he loves their memory as long as he is here, and beyond, they will love each other. Love never dies. "Love's not time's fool, though rosy lips and cheeks

Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,

But bears it out ev'n to the edge of doom."
The purity and power of human love may well suggest to us the strength of this greater love. "Having loved his own he loved them unto the end."

That we may the better appreciate the constancy of this love let us note the conditions which were about our Lord at this time. The last tragic events of his life were drawing near. A few hours only and the treachery of Judas would place him in the hands of those who sought his life. A few hours and Peter would deny him with oaths and cursings. A few hours and all his disciples, like a band of frightened sheep, would forsake him and flee. A few hours and he would be hanging on the dreadful cross. All these things, I am persuaded, passed before the mind of John as he wrote, "He loved them unto the end."

We can understand how, as Jesus gathered these men about him, as he discovered possibilities in them, as they developed under his teaching, and as traits of nobleness flashed out here and there, we can understand how he might have loved them. But now other and darker things are to show. The hour of testing is at hand and these men are to disappoint Jesus bitterly. As he finds that those in whom he trusted, betray him, deny him, forsake him, perhaps he will cease to love them. No, no! "Having loved his own he loved them unto the end."

Can you name one whom he ceased to love? Judas, who sat at the table with the others when Jesus said, "One of you shall betray me," and who brazenly asked, "Is it I?" Judas, who came there to the garden and gave him the traitor's kiss. Judas, who finally, mad with remorse and despair, hanged himself. Did he cease to love Judas? Having loved him he loved him right on to the end of his avarice, deceit and treachery.

Peter, who said, "Though all men should deny thee, yet will not I." Brave Peter, who said, "I'll die with thee." Peter, who three times denied him, the last time in uncontrollable rage, when did he cease to love Peter? Oh, having loved Peter, he loved him right to the end of his fear, his anger and his denials.

And those others, who forsook him and fled. Did he cease to love them? We know that having loved them, he loved them to the end of their cowardice and unbelief.

I bring these things to your attention that you may understand that on the human side we cannot limit the love of Christ. He loved

us and redeemed us. We may be very unworthy, we may prove faithless, we may fall and sin grievously, but through it all he loves us. Up to the full measure of our unworthiness, our unbelief, and our sin, his love will reach. We cannot get so far away, or so far down that we will be beyond his love.

Look now at this love from the divine side. Jesus might have loved his own when it did not involve any serious consequences for him. He could live with them, share their poverty and hardship, and teach them. But see what awaits him now. If he persist in his love, and his effort to save them he cannot escape the mocking, the scourging and the cruel cross. If he loves on to the end he must die. Will he draw back? Will he cease to love? No, no. Fully aware of what was coming, realizing clearly and completely the pains that would rack his body, and the darkness that would descend upon his soul, his love never faltered. "Having loved his own he loved them unto the end," though constancy in that love carried him to the cross and to the tomb. My friends, if we look at that love from the divine side we see that it knows no end. There is no gift which it will withhold. There is no sacrifice it will not make since "God so loved the world that he gave his only begotten Son," and that divine Son went willingly to the cross because he loved.

Follow that love a little farther until we see the great end which it seeks. In the case of Judas that love was frustrated. It followed him through his treachery but he went to his doom in the face of it. Turn, however, to Peter. Peter forgets, Peter grows cowardly, Peter denies, but that love does not fail. More in sorrow than in anger it looks upon him and Peter repents. After the resurrection it seeks him out and puts a great task in his hands. That love never forsook Peter, but lifted him right up into the mighty apostle which he became. How about those other disciples? They forsook Christ but he did not forsake them. He loved them into nobility of character and into worthiness of achievement.

Sometimes we sing:

"O love that wilt not let me go."

That is true. "Having loved his own he loved them unto the end." Having loved us he will love us until, by his grace, he has lifted us into that which has been appointed for us. "Having begun a good work in you he will perform it until the day of Jesus Christ." The guarantee of that is the love which knows no end.

May these emblems which we receive this morning, these types of the broken body and the shed blood, remind us not so much of a dying love as of a love that cannot die! We may reflect upon our sin and our unworthiness, follow them as far as they may lead, but we will not reach the end of that love. We may contemplate all that Christ endured for us, and though we measure the greatness of the sacrifice we do not measure the greatness of the love. We may look on and up to the glorious perfection which will be ours in heaven, and while that is the great end which love has in view it is not the end of love. Heaven will be throughout eternity a blessed fellowship of love.

Five Church Habits

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Texts: Luke 4:16, 22, 39, "As his custom was."

The church or the habit, of church-going and the custom, or the habit, of prayer. These two passages tell us much as to the personal life of Jesus. Regularly, whether the weather was good or bad, whether he felt at his best or not, faithfully he attended church. Just as faithfully and as regularly did he maintain his prayer life. He had a time and a place for prayer. In regard to these two of his habits there can be no doubt.

We are to think of Jesus as enjoying life. It is true that from the beginning there rested upon him the shadow of the cross. It is true that he felt the burden of the world's sorrows and sins. It is true also that he was the invited guest at wedding feasts and other festive occasions. He was a man among men, and enjoyed the every-day blessings of life. Because he came eating and drinking, they quarrelled with him. He enjoyed life. No one on the hillsides of ancient Nazareth ever saw greater glory in the sunrise or greater beauty in the sunset. No one ever appreciated more fully the flowers of the springtime or the rich tints of the Autumn season, or the sweet joys of friendship and pleasant companionship. He enjoyed life, and, he enjoyed his Father's service. It was a joy for him to do good and to bless other lives. To him there could have been little enjoyment in church going. His reason for going was that it was his Father's house. Never has the church been more corrupt or more formal than in those old Jewish days. It was the men of that church who dogged his footsteps all the years of his ministry and at the last sent him to his cross and his crucifixion.

Yet, spite of all, he was faithful to that church. With Jesus as our example let me ask you to form five important habits. As Christians we are to enjoy life. The Christian life is a happy one. No one ever gets so much out of life as the one who is completely consecrated to Christ. Yet that Christian who does not some time fall back upon the force of duty, as well as the force of habit, will make many sad failures. There are some habits we all have need to form and to rigidly follow.

1. The daily Bible-reading habit. There is no greater need in present day Christian life than the need of daily Bible study. In many a Christian life there is neither growth nor fruitfulness simply because there is little, or no, study of God's Word. Just as you need food for the physical man, you need food for the spiritual man. Strong Christians, growing Christians, useful Christians, are, and ever have been, Bible-reading Christians. Begin the day by spending a few minutes in Bible study. Make sacrifices to have time alone with your Bible. It was Moody's custom to rise an hour earlier so as to have an hour without interruption with his Bible. Many of the best Christian workers throughout the world, make it the rule of their lives to

have time alone with God, before they look into the face of man. If the Christian Endeavor cause had accomplished no other good than the training of the thousands of young people in the daily Bible habit, it would have been one of the greatest inspirations of these days. Let every member of Third Church begin today to form the habit of daily Bible-reading. There is no more fascinating book anywhere than God's book. It is the only book of which you will never tire. If occasionally there are times when you do not enjoy it, be sure that there is something wrong with your spiritual life. All the more do you need to take time for God to speak to you.

2. The daily prayer habit. It is needless to emphasize again the importance of prayer. The great things for God and for humanity have ever been born in prayer. The great workers for God have ever been men of prayer. Both in Bible times and in the later days of the Christian era, leaders for God have, like Jesus, spent much time alone in prayer. If it is important to read his Word, important for him to speak to you, then surely it is important for you to tell your needs, your heart's desires to him. Form the habit of prayer. If possible start the family altar. Before you look into the face of men spend a few minutes daily looking up to your Father above.

3. The daily effort to do good. All his life Jesus went about doing good. It was one of the habits of his life. Make it one of the habits of your life. Each day try to sweeten some other life. Each day spend some time in his service. Each day of your life aim to talk with someone in regard to spiritual things. In the ideal life there will be time for daily Bible study, daily prayer, and daily service. Never think that you are too busy to sweeten, to comfort, and to inspire other lives.

4. The church going habit. Jesus' habit of church going has been emphasized. Even though there was no enjoyment, he always attended church. Even though he was out of sympathy with all the ends of the church in his day, yet he attended church faithfully. Friend, let your Master teach you a lesson along the line of church going. It is so easy to make excuses, to find reasons for staying at home. There may be times when you do not enjoy the service, and possibly there may be times when you do not enjoy the fellowship. Yet you need the inspiration of God's house. You need the hour of worship. Let nothing keep you away from the church services, you will be an inspiration to your pastor and, to your fellow church members if regularly and faithfully you attend church. What the 52 Sundays in each year will mean in your own life, only heaven will reveal. Whether you enjoy it or not, form the church going habit and be sure when the habit is formed, that you will have one of the rare enjoyments of the week. When life's little day is ended, you will never regret the time spent in God's house. You may regret many things; you will not regret time spent in the culture of the soul.

5. The Wednesday evening prayer meeting habit. The most important meeting of the church comes on Wednesday evening. Midway in the week you need the help and the in-

spiration of the Wednesday evening service to keep your life above the temptations that are around about you. By all means form the prayer meeting habit. Some years, ago, when Gen. O. O. Howard, soldier, statesman, and Christian leader, was visiting in San Francisco, they arranged a great reception in his honor. A committee was sent to inform him that he was wanted on a certain Wednesday evening. He at once replied, "I have a previous engagement." The committee urged, but to no avail. A stronger committee was sent, composed of some of the leading people of the city. They told him that the arrangements had been made and the invitations out. The old soldier and hero insisted that he had a previous engagement. They held their reception, but it was held on another evening. Gen. Howard was right. Every Christian has a previous engagement. Be sure that you sacredly keep yours. Form the prayer meeting habit. As a rule it will be one of the great enjoyments of your life.

Moses' Glory

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Text: "For he endured as seeing him who is invisible. Heb. 11:27.

The eleventh of Hebrews is a stirring roll call of the heroes and heroines of Jewish history. Theirs were fiery trials and terrible temptations; great work to do under the most trying circumstances, and with the most inadequate equipment. And yet they were all overcomers. At the close of the day, with scarred faces but with starry eyes, they had an abundant entrance into the joy of their Lord, for every one of these more than conquerors, lived, and wrought, and triumphed, by faith in God.

Spirituality is the realization of the unseen and eternal. Our Lord called it life eternal and described it as knowing (a present and growing experience) the true God, and Jesus Christ whom he had sent into the world.

Now faith is one of the mediums by which we realize, experience, the unseen and eternal. As our bodies are a part of the material universe and the means of knowledge here is the five senses, so our souls are a part of the spiritual universe and our means of knowledge here the spiritual senses, conscience the ear of the soul, faith the eye of the soul, and love the sense of soul-touch. Thus comes the secret of the Lord to them that fear him. "I know whom I have believed," cried a giant, sure-footed on bed-rock. How different from the white-livered quavers of Crapsey, Campbell & Company.

The ancient Hebrews measured men by the degree in which they were sensitive to the spiritual, conscious of God. Riches, fame, power, beauty, genius were nothing. The inward sense of God and duty to God were the supreme things. Moses' glory was not that he had been a splendid figure at a foreign court or a powerful military commander leading a nation and its promised home, or that he was one of the world's greatest poets, but that the Lord spake unto Moses face to face, as a man speaketh unto his friend.

So the eleventh of Hebrews shows how from age to age, the just who lived by faith, have stood as a protest against the lust of the flesh, and the lust of the eyes, and the pride of life, and how from age to age, great and rare souls have walked in white with God. Divided by many centuries, in vastly different countries, some in arrogant Chaldea, some in sumptuous Egypt, some in lonely Palestime, they all had the inward eye, the second sight, the sixth sense. In all and through all, above all and beyond all, they saw God, and overcame the world, the flesh and the devil.

Moses was surrounded from his infancy with the bloated opulence of Egyptian civilization. Its impressive architecture, its vast manufactures, its huge army of foreign mercenaries, its proud navies, its cultured social life, its system of religion and education. Moses might have passed his whole life in Pharaoh's palace. But he put away from him the purple and fine linen. Why this Quixotic madness? Because he was wise, spiritually shrewd. Because he was so far farsighted, that he saw to the other end of history and the flaming disclosures beyond. Now, old Egypt, with 'your leeks and garlic, what are you worth to a man who can sure enough see?

MOTHER OF MOSES.

But I want somebody to tell me how Moses attained unto this vision. What magical oculist had been at work on his eyes? I wish we knew more about the mother of Moses. With her strange name, God-thy-Glory, she dwelt in her husband's slave hut, among the brick kilns of Egypt, on the outskirts of Memphis, in the shadow of the great Pyramids, ignoring the pomp and pollution of Egypt, and heaven sent her three such children as Miriam, Aaron and Moses. Albert Bengel said that "in the old Hebrew the whole thing, all that Moses did and was, is ascribed to Moses' mother, God-thy-Glory."

This recalls another dilapidated little cottage out on the desolate marshes near an English village, where were born 200 years ago Hetty the poetess, Charles with the sacred "lyric cry," and John, who claimed the whole wide world for his parish. The wolf (no nature fake either!) was often at the door, the old father was several times imprisoned for debt, one after another little white coffins were carried out of that house. I see the distressed family when a new suit is entered against them; I hear the little children crying for bread in the long winter evenings, but through all those dark days Susannah Wesley lived in the secret of his presence, and reared her children for God and the service of humanity.

I'm mighty sorry for the poor little chaps these days, the few that escape race suicide, for "father is just killing himself trying to make money, and mother is just killing herself trying to spend it," and nobody has any time to bring up Christ's little ones in the nurture and admonition of the Lord.

And after Moses' religious training or growing out of it, was his sympathy with human suffering.

Moses was the first man in the world's history to take into his open heart the sorrows, shames and sufferings of a whole great nation. And he found out later that the thing that

was breaking his heart was the very same thing that was breaking the heart of God. Horeb is of the first of a long series of revelations of God's solicitude for his children that culminates in Jesus Christ. The alliance of the Eternal Son of God, not for a few brief years, but forever with the human race, is the plainest declaration of the truth, that whoever wrongs a man or woman for bricks, or gold, or diamond, or rubber, or ivory, or opium, or territory, or oil, or sugar, or cotton, wrongs him who says, "All souls are mine." One of the best of recent sermons is Meunier's Statue "The Outraged Christ." Jesus is represented crowned with thorns and bound to a pillar, and in that face and figure the artist sums up all the wrongs of the lowly and oppressed.

NO PLACE FOR WRONGS.

Our twentieth century civilization has no place for many of the wrongs of Moses' day. We have a public sentiment which makes impossible the nameless evils of Memphis, Luxor and Thebes. But the Egyptian spirit is not dead, and every great civilization is menaced by the same doom. Nations insolent with the fullness of bread, sleek with beastly prosperity, may at the same time be paying the price of forgetfulness of God in lowered ideals, in incapacity for progress, in confusion of counsels, and in mysterious blunders in great crises.

Your tables may groan with luxury, your barns may pop with plenty, your markets may be glutted with gold, but the type and breed and character of your manhood and womanhood constitute the only true wealth of nations.

Our generation is increasingly devoted to the world of sense to the exclusion, for the most part, of the Invisible. Here is one plain evidence of it. Back of the state, the school and the church, stands the oldest and greatest institution of society, God's first and best, the home. There is more in the Bible about the home, and the kindred subjects of marriage, heredity, and the bringing up of children in the way they should go, than everything else. But the home is failing today of its highest work, the religious training of the young,—is there anything in this God's world more important? Then, where are the children going to get it—from the public schools? There's no Bible there. From the State University? Why, they often have avowed agnostics for professors. From the secular press and public library? The first is simply a money-making business, and the second panders to the public taste. Won't the children get their religious instruction from the pulpit? Why, who ever heard of the children staying to church? From the Sunday School? But so few attend, and they know nothing about the lesson. All this old sentimentalism about learning the Bible at mother's knee is a back number. Then, where is the rising generation going to get its religious training,—the training that brought Moses in close touch with the Eternal God? Seventy per cent of the prisoners in this country are young men, while of the approximately ten million of young men in the United States, only five per cent are church members. You can not make me believe that these young men were brought up right. The many recent scandals and crimes can be traced directly

to prayerless homes, homes in which God, and his word, and his day, and his house are not honored.

EGYPTIAN SPIRIT.

Another evidence of the Egyptian spirit is seen in the rage, craze and agony for money. In 1852 there were only twelve millionaires in New York city; today there are over five thousand there, and many of them are multimillionaires. Think of the muckraker's revelations in the insurance, the packing house, the railroad and the Standard Oil scandals. And the way the majority of these people or their foolish families spend their money is as bad for public morals as the way they get it. Wordsworth's plain living and high thinking, Jeffersonian simplicity, Wesley's \$140 per year would excite hilarious ridicule today. We talk about the "dangerous classes" in America. They are not the Japs, dagoes or negroes. The self-centered money and pleasure seekers, with autos and yachts, with Sunday picnics, and French novels and German agnosticism, who have renounced the duties of parenthood and who bear no burdens of church or state, "these," as one of our prophets recently said, "are the men and women, if multiplied sufficiently who will sink this country to a bottomless hell."

Out of a total of twenty-eight million children in the United States, twelve million are not in school, and four million are at child-labor. In the South, in the eleven states of the secession, one out of every six persons, native-born white, can not read and write. Children with pure Anglo-Saxon and Latin blood in their veins, in the mountains, in the wire-grass and in the sea islands. God help them, they never had a chance!

We glory in our nine millions for missions last year. But we spent "thirty-six millions for chewing gum and seventy-two millions for candy." And we annually spend more for drink than the whole church of God receives for all purposes whatsoever.

The last three censuses of the United States show that in the twenty-year period from 1885 to 1905 the insane increased faster proportionately than the population, murder three times as fast, and suicides five times as fast.

And when once it is seriously and generally believed that there is no world but that which now is, that human existence is really bounded by the cradle and the grave, when the "mighty hopes that make us men" fade away, then inevitably follow French revolutions, and falling Babylons, and rotting Romes. Egypt could not rampart herself against destiny with magnificent castlements and gigantic battlements and vast armies. Let a nation say good-bye to God and it begins to head for the reddest place in hell.

"Your great proud men heaped gold on a hill
They heaped deep cellars with such hoards
Of costliest wines, rich, rare and old
As never Thebes or Habel stored
They sat at wine till ghostly dawn,
And so the seven-headed beast,
And lo, the last Belshazzar's feast."

PRaises PRESIDENT.

Our great President, with the moral passion of an Isaiah, tries to check our frenzied tumbling

and save the country, and the criminal corporations through their henchmen denounce him as an unsettlement of business, and to cap the climax they are now calling him crazy.

This nation, North and South, East and West, needs to substitute the Golden Rule for the golden calf, needs to get back to the great principles of the old Book, the Fifteenth Psalm and the Lord's Prayer, the Ten Commandments and the Sermon on the Mount. And there should be a decided revival of religion in the home, a rebuilding of family altars, a restoration of the priesthood of the fireside, more prayer and more Christian instruction in the nursery. Now let's get back to the wisdom of God, back to Jesus Christ and him crucified; back to those fundamental truths of the Gospel which in the past won every victory of the church.

It is the knowledge of God that gives new powers to every great purpose and new heights to all lofty hopes.

In the Ninetieth Psalm, Moses says: "Lord, thou hast been our dwelling place in all generations." He looks back into the distant past and retraces his life through the perils of the waste, howling wilderness, the mysteries and terrors of Sinai, the whelming flood of the Red Sea, the life-and-death struggle with Pharaoh, the haunted pastures of Horeb, the scarlet damnation of the Egyptian court, to the time when he was cast out as a waif on the waters of the Nile, cradled only in the care of the Almighty Father, remembering that through all these years his only true help, and hope, and home, had been found in God.

This is the faith that kept Moses from sinking to the softness and degradation of the Egyptian voluptuaries. It is the faith that lifted him to the severities and sanctities of moral heroism. Cakes and ale, leeks and garlic, the fleshpots of Egypt, might satisfy the Egyptians, but high purposes and spiritual passions so shook and sublimated the soul of Moses that the powers of the world to come got hold upon him.

I wonder what Rameses the Great, or the Golden Sesostris, as the Greeks called him, thought of Moses' sacrifice? After 3,000 years Rameses lies over yonder at Cairo under a glass case, identified by retribution as the Pharaoh who oppressed Egypt and hardened his heart against God. A recent archaeological Nemesis shows how this royal fraud went about the great monuments and temples, chisel in hand, obliterating the names of sculptor and architect, and substituting his own.

RECOMPENSE OF REWARD.

But Moses, with his inward eye, his second sight, his sixth sense, had respect unto the recompense of reward, and his name and work and influence fill the world for all time. He made the Hebrew nation, he gave mankind its moral law (the much-vaunted code of Hammurabi has no Sabbath and it legalizes prostitution), and he laid the foundation of the kingdom of God.

Rameses' people were not long in losing their broadness of brow and soundness of heart and leanness of blood—the unspeakably degraded

fellahs in Egypt are their only living representatives.

But "salvation is of the Jew." Moses' "lonely people with their lonely book" made possible the kingdom that is taking possession of the whole world. In the Dark Continent at this hour the shores of those vast inland seas which feed the storied river on whose banks Israel dwelt in slavery, and on whose waters the infant Moses floated re-echoed the glad news of him who came to deliver the captives and give them power to become the sons of God.

Moses, of course, had it hard for a long time, and so have all the mighty spirits who have served God and saved men. John Wesley walked a solitary way from the days of his young manhood when he turned his back on the mellow atmosphere of noble libraries, to the 9th of March, 1791, when six poor men carried him to his grave. Who can tell his cares, his perils, his sorrows? The pathetic poverty of his parents, the tragic fate of his favorite sister, the alienation of his best friends, his deep and dark domestic troubles, the slanderous lies about him, yet through it all he could write and sing:

"The things eternal I pursue,
A happiness beyond the view
Of those that basely pant
For things by nature felt and seen,
Their honors, wealth and pleasure mean
I neither have nor want."

Lots of so-called big folks were much in the public eye and pocket.

Charles Fox, of the silver tongue, the greatest rake and gambler in England, moved in shouting ovations; Lady Mary Montagu, with her brilliant salon, was a leader of the ton; Horace Walpole, the exquisite trifler, was changing his literary shirt three times a day, John Wilkes' Herodian orgies did not prevent him from being a great popular leader, the idol of the mob. And here was this poor, frail man of abundant labors, and never a thought of self, still singing like a seraph:

"I trample on their whole delight,
I seek a city out of sight,
A city in the skies."

Today many of these big folk who made so much stir and noise are forgotten like the "snows that were white last year," but yonder lord of day will never, never more go down on the work of England's greatest son. This child of light was wiser in his generation than the children of the world.

And this faith is Moses' secret. Here is Moses' glory. Almost from his strange cradle on the waters of the Nile, to his mysterious grave among the hills of Moab, and on down the ages to the hour when he talked to the Master on Hermon's transfiguring heights, Moses kept step with his Great Companion. And his Great Companion took Moses' endurance and turned it into exultation. When John on Patmos looked away to the shining wonders of a better world, high over all the hallelujahs, far above all the hosannas, he heard them singing the song of Moses and the Lamb.

The Study of the Bible

BY C. L. GOODELL, D. D.

"And these words which I command thee this day shall be in thine heart: And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up." Deut. 6: 6-7.

There is no lack of directness and force in these earnest words. The literalists among the Hebrews read the words which follow them,—"Thou shalt bind them for a sign upon thine hand and they shall be as frontlets upon thine eyes and thou shalt write them upon the posts of thy house and on thy gates,"—and proceeded to put parchment copies of these words in their phylacteries and to nail them on the lintels of their doors. But it soon became apparent that a man may do all these, and still have no reverence for the Holy Scriptures. We make no appeal for formalism this morning. We ask that the Word of God be inscribed not on door posts and phylacteries but on the fleshly tablets of the heart.

From the standpoint of its history and composition, the Book we are commanded to study and teach is the most marvelous of all books. Most books are written by one man in one language, and in a few months or years. This Book was sixteen hundred years in its composition and was written probably by fifty men, most of whom never saw or knew each other. It was written in the rough Hebrew, so full of action that almost every word is a verb. It was written in polished Greek as smooth and rhythmic as a dancer's song. The men who wrote were from all grades of society. They began it in the Arabian desert and finished it in the Aegean Sea. Some of its pages saw the light in a herdsman's hut and some of them in a king's palace, while others floated out of the grated window of a prison in the cramped handwriting of the aged Paul. I open its pages, and my eye is arrested by the writing of the greatest commander and legislator the world ever saw,—a man who commanded six hundred thousand men for forty years after he was eighty years old, and who founded a state that thirty centuries of hostility did not overthrow. I turn the pages, and I find a poem chanted by a man in sorrow, so weird and tender and true that nothing grander has ever been written. Still the pages turn, and I am in a king's palace and the king himself takes down his harp and plays and sings to me. As I read, the stately prophets wander by. They tell us the story of Babylon and Egypt and Tyre, and the traveller of today vindicates their prophecies. Once the doubters sneered at the story of Nineveh. They said no such city could ever have existed and disappeared from sight like a raindrop in the sea. The old Book bided its time. The sands still sifted, and the wild beasts still roamed above the burial place of a great city. A few decades ago the spade and the pickaxe opened up that grave, and there lay the great city, exactly as the prophet had described it.

Here in the New Testament we have the love story of God, so thrilling that no novelist of the ages has been able to match it. Such a Book as that is surely worth our study. No man who lays claim to any culture can afford to be ignorant of it. Measured by its circulation, it is the most popular book in the world. Successful books in our time occasionally reach a circulation of one hundred thousand copies; but if the next Bible that is issued should have upon its fly-leaf the number of its circulation, it would read "five hundredth million." So the Bible is more popu-

lar than Homer or Virgil or Shakespeare or Milton or Dickens or Carlyle, or all of them combined.

So this Book has broken the fetters of the slave. It has taken the heat out of fever, the pain out of parting, the sting from death, and unbarred the door on the other side of the grave. Dying martyrs have cooled their hot faces in its fountain and saints of all ages have pillowed their heads upon it. It is fragrant with memories. Lips that are silent now have whispered its promises; hands that are folded have reverently handled its pages; eyes that are closed have read through tears the solace of its words, and when they came down to the shores of Time they clasped this Book to their bosom as the only chart for the Silent Sea across which they were to sail.

If we are agreed that even from the standpoint of literature there is no book that is so important as this, the question presents itself, how shall we study it. Every book should be studied and criticised from the standpoint of its own avowed purpose. It would not be fair to criticise a work on science from the standpoint of the novelist, nor a book of poems from the standpoint of a mathematician. The question which presents itself is, what does the Bible undertake to do? What is the purpose to which it addresses itself? The Bible was not written purely as a history, though its historic outlines will stand all proper criticism. It does not undertake to unfold a system of cosmology. Men have studied the Book of Jonah as if it were a treatise on anatomy, and the value of the book with them has turned on the size of a whale's throat, and the time it would take a fish to make chyme and chyle of a prophet. But the message of the Book of Jonah is of another sort and is as thrilling as your own last pang of conscience. It maintains two propositions. First, if any man tries to run away from God and duty, he will get into trouble,—and second, if any man or any nation will turn from sin in true repentance, God will hear their cry and forgive their sin. Was there ever a time when such a dual message was more thoroughly needed than in this very age?

The Bible claims to be the record of the progress of God in the uplifting of a nation and a world. It is God's message to man. If it be not such a message, then God has never spoken and we are orphans. So far as its external form is concerned, it is proper that it should be tested by certain literary standards which will apply to all literature. We call this "The Higher Criticism." This is a phrase which is much misunderstood. There is a higher criticism which is reverent and hence important. The results of it have greatly increased the value of the Book. But only a few persons are qualified to undertake such criticism. To do that, a man should be by temper a scholar and by practice a student. Concerning the destructive critics, it is enough to say that we shall not feel obliged to accept their deductions until the critics themselves are agreed. We shall not take up this morning matters of Textual Criticism. For the purpose I have in mind I wish to pass from the Higher Criticism to the HIGHEST Criticism,—namely, to the vindication which the Bible gives of its own claims.

The value of this Book does not depend upon the dictum of critics. It carries its own vindication in its unerring plea to the soul. The words of one of our greatest men, "The Bible finds me as no other book," is but a commonplace of our Saviour's statement: "The words that I say unto you, they are Spirit and they are life. It is the will of my Father that whosoever believeth in the Son shall not come into condemnation, but the life shall be in him forever." It is the will of the Father that whosoever believeth in the Son shall not come into condemnation, but the life shall be in him forever.

or under what circumstances it was given to the world. It has had a history glorious and uplifting, because it appeals to the needs of the soul. Men have written the history of the great hymns of the ages. Oh, that some one would arise to give us the history which clusters about the 23d Psalm! When Webster was dying, his physician quoted to him the last verse of this Psalm, and the great statesman faltered out,—“That is what I want,—Thy rod—Thy rod—Thy staff—Thy Staff!” They were the last words he spoke.

The Bible needs no apology, for humanity has set its seal thereon and can never be robbed of its treasured blessedness. May I impress upon your thought the surpassing value of this Book by quoting some words which wise men have spoken. The great Blackstone said, “The Bible has always been regarded as part of the common law of England,” and Green the historian said, “The Bible changed the whole temper of the English nation.” For the great crime of translating the Bible into the vernacular, William Tyndall was imprisoned, strangled and burned in 1536. His last words before he died were, “O Lord, open the King of England’s eyes!” That prayer was answered. The very next year Henry the Eighth permitted Cranmer to circulate the Bible in English. Thenceforth England became more and more the people of one book. Canon Farrar adds, “That was the heroic England which shattered the invincible Armada. That was the England of Drake, of Bacon, of Hooker, of Shakespeare, of Sydney, of Raleigh and of Spencer. That was the England which under the freshly applied goad of civil and ecclesiastical oppression awoke the burning righteousness of Puritanism, shattered the tyranny of the Stuarts, sent its soldiers to battle with Bibles in their knapsacks and made the Pope cease to roll God’s slaughtered saints down the rocks of Piedmont, lest Cromwell should make the guns of England heard in the castle of St. Angelo.” Huxley wrote, “The Bible has been the Magna Charta of the poor and of the oppressed. The human race is not, and possibly never will be, in a position to dispense with it.” Ruskin said, “All that I have said or written or done has been due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart.”

But I need not quote further. It is the concurrent testimony of the men who have blessed the ages that this is a Book so full of life and wisdom that it will make us wise unto eternal life.

This Book is the only authoritative teacher of the religious life, and that life is more important than any other part of our nature. All true morality and even all ethical distinctions are founded upon this. It is therefore more important that the child should be taught the principles of religious life as set forth in the Word of God than that it should study mathematics or science or logic or history. Where, then, shall the Word of God be taught?

I answer, first of all in the home. Nothing can take the place of home instruction. Where can one learn so well of the love of God as in looking from the sacred page into the Heaven of his mother’s eyes? Or where can one realize so fully the strength and protection of God as in feeling, while he reads, the circling pressure of a father’s stout arm? I fear the days of religious instruction in the home are passed away. We are too busy. We spend our time in gathering treasures for those who are to come after us,—treasures which moth and rust will corrupt,—and we do not fit our children to use

those treasures for their good. In Puritan New England the children went from the family altar to the duties of the day with the echo of prayer yet ringing in their ears, and when temptation crossed their path they said, “How can I do this great evil and sin against God?” Still we say we are too busy. The Bible shows us Joseph the Prime Minister of Egypt surrounded by the cares and duties of a great realm. But he was not too busy to take his children’s children on his knees and instruct them concerning the will of Jehovah.

Martin Luther used to say, “Prayer and provender hinder no man in his journey,” and we shall come one day to realize that no part of the day is so well spent as the moments in which we seek wisdom from God and his guiding hand to lead and shield us. I make my plea for the study of the Word of God in the place where of all places it should be studied,—in the home.

The second place where we might expect to receive instructions in all matters of importance is the public school. But what can be done there in the study of the Word of God? I answer, Little enough. There are said to be 26,110,788 children of school age in the country, and approximately 25,000,000 of these are in the public schools. They study five hours a day, five days a week, nine months in the year, but from the Kindergarten to the University it is not required that a single question should be asked concerning the Bible. It is true that the Bible may be read in our public schools without note or comment, but there is almost no attempt to present its most important parts. To my certain knowledge, some of the principals of our public schools have on their desks only a copy of the Psalms. Is it not an anomaly that a school which is supposed to teach literature should omit the greatest literature of the ages, and in character building, which ought to be the business of school and teacher, no reference should be made to the greatest character-making volume on earth? Nations that we call heathen are coming to surpass us in public devotion to this great Book. A recent author is authority for the statement that within the last year two governors of provinces in China ordered that the New Testament be placed in the hands of every child in their provinces of sixty millions of souls,—one of them saying, “I am not a Christian, but I notice that the power which the Christian nations have seems to come from the book they call the Bible, and I want that power in my people.”

When the Imperial Guard of Japan was ordered to go to war with China, its commander made a requisition for ten thousand New Testaments, saying, “This is the best body of men in the world and I want the best book in the world to go into the side pocket of each one of them!” When the condition of things is as it is in our public schools, it goes without the saying that tremendous efforts should be made by all Christian people to bring their children into touch with this Book which has proven itself more powerful than all other books combined to develop character and regenerate mankind. There ought to be something done to bring the Bible into closer touch with our educational system in the public schools, but until this can be accomplished we must turn our thought to some other method and place for the religious instruction of our children.

The only agency that is adequate for that work is the Church of God as represented by the pulpit and the Sunday school. Of the pulpit I cannot now speak, although it has

great responsibility which I trust it will appreciate and fulfill. I wish to make my appeal especially to the parents of my congregation, that they do all in their power, by precept and example, to place their children and themselves in co-operation with our Sunday Schools for the great work of religious instruction. The chairman of the Committee on Religious Education in our city says, "The instruction in morality and religion now provided by schools and churches is generally inadequate, and largely because the present generation of parents has not received enough of their religious inheritance properly to estimate its value for their children. Prompt and vigorous action is necessary on the part of educators lest the rising generation shall fail when they become parents to appreciate their responsibility of securing for their children a proper education in religion."

The success of the Sunday School must lie very largely with our parents. It has become quite the fashion for our young people, after they reach their majority, to turn away from the Sunday School, and in doing so they are only following the example their parents have set them. Repeatedly in my pastoral rounds I hear the lament that the grown children have drifted away from the Sunday School. But when I ask, "Do you attend Sunday School," the answer almost invariably is, "No. I gave that up when I was about their age." If you ask me, how can we keep our young men and women in the Sunday School, I answer, by building a wall of fathers and mothers between them and the door. Give us great adult classes for our great teachers. We have men and women of culture and spiritual devotion who are giving themselves to the study of the Word, and they are well able to bring out its hidden meaning and unfold its blessed truths. I despair of that church where youths and adults no longer crowd its Sunday School. The fathers are passing away and "Ichabod" will soon be written upon the walls of the church. But I have high hopes for that church whose Sunday School rooms are crowded and where spiritually-minded teachers with all the culture of a trained mind and the spiritual power of a consecrated heart impress the holy truths of God's blessed Book.

There is a new movement which promises great results. It is a movement for organized adult classes where the Bible shall be carefully and prayerfully studied and each class shall be anchored to some responsibility where they can work out, in helpful contact with needy lives, the great truths which they study.

Every life must come in touch with God. As a young man steps across the threshold for the active duties of life, what can be so helpful as to impress upon him the need of Divine guidance? The most important work on earth is the training of a human life. This great responsibility puts a load upon our fathers and mothers, many of whom come to the task with little preparation of thought or heart. In no way can our parents so realize their responsibility and be furnished to meet it as in the study of that Book which will make them wise unto salvation.

These are trying days for business men. Their temptations are many and insidious. They need to hear God saying, "To be carnally minded is death, but to be spiritually minded is life and peace." The doors of our Sunday School swing wide. We have more than eighteen hundred members who are in touch with its helpful agencies, and we give

a cordial invitation to as many more to share its holy privileges. If you have neglected the training of the home, and if you realize that little or nothing can be done for your children in the public schools, we urge you to throw all your influence on the side of the Sunday School. We urge upon our teachers renewed devotion to this great work. You are in some sense to interpret to man the mind of God, and when you come to your pleasing and important task, come in the spirit of devotion and let this be your prayer: "Open Thou mine eyes that I may behold wondrous things out of Thy law!"

Books Received

"Golden Thoughts from the Gospels," is a collection of the sayings of Jesus in a small red and gold volume. Price 50 cents. John Lane Co., New York.

"The Praise Book," is the new hymnal put out by the United Society of Christian Endeavor, Boston and Chicago. Price 25 cents.

"Hymns of His Grace," is the latest gospel song book published by Bilhorn Bros., Chicago. Price, cloth cover, single copy, post-paid 30 cents, Manila cover, 20 cents.

"The Antidote to Christian Science" by James M. Gray. Fleming H. Revell Co., New York and Chicago.

"The World's Christmas Tree," by Charles E. Jefferson, is a plea for the true Christmas spirit. Price 75 cents. Postage 8 cents. Thomas Y. Crowell & Co., New York.

"Women's Thoughts for Women," is a dainty booklet of selections chosen by Rose Porter. Price 50 cents. A. Wessels Company, New York.

"This Mystical Life of Ours," by Ralph Waldo Trine. Price \$1.00. Postage 10 cents. Thomas Y. Crowell & Co., New York.

"The Fascination of the Book," by Edgar Whitaker Work, is an attempt to "help men to see that the Bible is an interesting book." The author has produced a valuable and charming book. Fleming H. Revell Company, New York and Chicago.

"Little Water Folks," by Clarence Hawkes, is a charming book of nature-stories. Price 75 cents. Thomas Y. Crowell & Co., New York.

"Then Cometh the Devil, a Story of Life and Love in the Sportiest Town on the River," by John MacLeod Sutherland. Luther H. Higley, Butler, Ind.

"Morning Thoughts for Every Day in the Year," and "For the Best Things," are two little books by J. R. Miller. Board covers, each 65 cents; cloth, 85 cents. Postage 8 cents, each. Thomas Y. Crowell & Co., New York.

"The New Crusade," sermons and addresses by Charles E. Jefferson. Price \$1.50. Postage 15 cents. Thomas Y. Crowell & Co., New York.

"The Old Year and the New," by Charles E. Jefferson. The sub-title is "The Art of Forgetting and the Art of Reaching." It is a daintily printed little volume. Price, cloth, 75 cents. Postage 8 cents. Thomas Y. Crowell & Co., New York.

"Europe on \$4.00 a Day, How to 'Go It Alone,'" by A. Rollingsons, (Charles Newton Hood), illustrated 60 cents. The Rolling Stone Club, publishers, McKnight Bldg., Medina, N. Y.

Charles Newton Hood, the short story writer, accompanied by his wife made a comfortable and high class European tour of seventy-five days at a cost of not over \$5 each day, a total of actually \$290. They fol-

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"The Queenly Mother," by Margaret E. Sangster, is illustrated by Grisilda Marshall McClure. Price \$1.50. Fleming H. Revell Co., New York and Chicago.

"The Romance of the Salvation Army," by Hulda Friederichs. Cassell and Company.

"A Prophet in Babylon, a Story of Social Service," by W. J. Dawson. Price \$1.50. Fleming H. Revell Company, New York and Chicago.

"Sunday School Organization and Methods" by Charles Roads, is a course of lectures on Sunday School methods delivered to the students of Garrett Biblical Institute, and of Boston University School of Theology. Price 35 cents. Jennings and Graham, Cincinnati; Eaton and Mains, New York.

"The Scriptural Foundation for Christian Liberty," by R. H. Lampkin. The Christian Publishing Co., St. Louis.

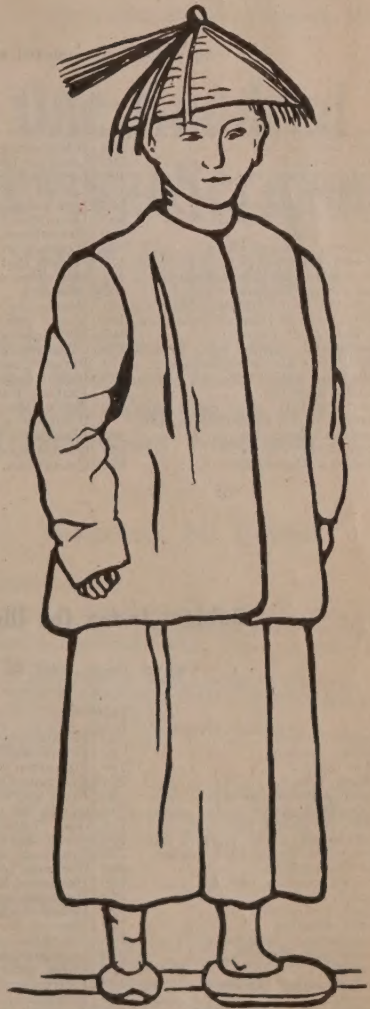
"The Recovery and Restatement of the Gospel," by Loran David Osborn. The University of Chicago Press, Chicago.

"Training for Service," by Herbert Moninger, is a concise, workable series of outlines for Normal class lessons. The Standard Publishing Co., Cincinnati.

"Heroes and Heroism in Common Life," by N. McGee Waters. Thomas Y. Crowell & Co.

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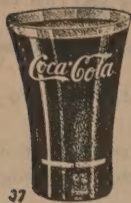
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